WANT OF CHARITIE Justly charged,

ON ALL SUCH *Romanists*, as dare (without truth or modestv) affirme, that *Protestancie destroyeth Salvation.*

OR

AN ANSWER TO A LATE Popish Pamphlet intituled *Charity mistaken &c.*

By

CHRISTOPHER POTTER D.D.

Chaplaine to his Maty in Ordinarie, and Provost of *Queenes Colledge* in Oxford.

The second Edition, revised and enlarged.

LONDON,

Printed by M.F. for *John Clarke*, and are to be sold at his shop under *S. Peters* Church in *Corne-hill*. 1634.

T
G
D

TO OVR MOST GRATIOVS AND Most Religious Soveraigne, *King* CHARLES, &c.

Dread *Soveraigne*,

Amongst the many excellent Vertues which have made your Ma^tie^s Person so deare to God, and so precious in the eyes of all your good People, the most eminent is your Piety; which gloriously shines in the in-

nocency of your Life, in the conſtancy of your Devotions, in the juſtice and mildeneſſe of Your bleſſed Government, and eſpecially in your tender cares & thoughts for the conſervation of true Religion, and of the Peace of the Church, in this crazy and quarrelling age. This Piety in your Ma^ty gives me the boldneſſe, humbly to lay at your Foote this unworthy Piece; and the boldneſſe alſo to hope, that your Ma^ty will graciouſly accept it: both becauſe it was undertaken in obedience to your Ma^ties par-

particular Commandement: and becauſe in it I plead (as well as my weakeneſſes will permit,) for the Faith and Charity of our Church, againſt the Faction of Rome, who very falſely pretending to Truth and Unitie, are indeed the true Authors and Continuers of the miſerable Schiſmes of Chriſtendome. If herein I have done any acceptable ſervice to God and his Church, and to your Ma^ty, I have my deſire. The Father of Mercies crowne Your Ma^ty with all the comforts and Benedictions of

Heaven and Earth; and continue long the happineſſe of theſe Your Fortunate Iſlands, in the holineſſe and health of their Gratious *Soveraigne*. This is the conſtant prayer, Sir, of

Your Majeſties

humble Servant

and Chaplaine

CH. POTTER.

READER,

THis Answer had beene publique some Moneths agoe, if it had not been delayed, partly by sickneſſe, and the indiſpoſition of my Body, (and of my Minde alſo, which was ever averſe from Contentions in Divinity, and now rather deſirous to ſpend in Devotion the few and evill dayes of my life that remaine:) and partly out of the hope I had to ſee a ſecond Edition of the Miſtakers Work, which the ſtrong repors of that Part promiſed, or rather threatned. But that hope failing, and being loath to ſeeme to faile in my Obſervance, I now commend it (ſuch as it is,) to the bleſſing of God, and to the uſe and judgement of the Church. My Anſwers, without further affectation, are true and modeſt: I ſpeake to the cauſe not to the Perſon. Whoſoever the Miſtaker be, he hath my pitty and my prayers. He thinkes unworthily of Truth, that beleeves it to have need of our Paſſions. My deſire is, all perſonall defects may be charged on my ſelfe, none on the Cauſe. If the Miſtaker or any of his Friends intend a Replie, I ſhall expect

that it be (not a bundle of idle or ſcurrile Papers which I will deſpiſe, but) an Anſwer, *as mine, modeſt and full to the ſubſtance, without cavilling at words, or catching at a miſtaken or impertinent quotation: wherein yet, I hope, he ſhall as ſoone catch his ſhadow, as any error materiall in my margin. I have not followed the Miſtaker in all his wandrings: But let Him not take that for a pretext of clamour. For, if He will be ingenuous, He muſt confeſſe, that I have not omitted without Anſwer, any one thing of moment in all his Diſcourſe. Or, if He will not, Our* Readers *will confeſſe it. I have onely neglected his repetitions, declamatory and injurious ſpeeches, and the like impertinencies: which being ſet apart, the true Summary of the reſt, is this that followes.*

Cha-

CHARITIE *miſtaken.*

Chapt. 1. & 2.

ROman Catholiques affirme, that Proteſtancie unrepented of deſtroyes ſalvation. For this judgement, the Proteſtants charge them with *want of Charity*. This charge (ſaith the Miſtaker) is 1. improbable, 2. untrue.

1. Improbable. For the Catholique Church expreſſes and diffuſes her Charitie for the temporall and ſpirituall good of men in all imaginable ſorts. Shee is charitable to their bodies in her Monaſteries, Hoſpitals, redeeming of Captives, providing for Orphanes, &c: and to their ſoules, by converting of Heretiques and Infidels, by teaching the ignorant, by directing the ſcrupulous with books of

Caſes

Caſes of Conſcience, &c. Charitable to very Proteſtants; their hereſies are onely condemned; and it is not ſaid that they ſin againſt the Holy Ghoſt, becauſe they may be converted to the faith, reconciled to the Church, and ſo may be ſaved.

Anſwer, *Sect.* 1.

SOme Roman Catholiques judge charitably of the Reformed. Ieſuiters furious and deſtructive in their cenſures, againſt all that are not of their faction. That Faction (infamous for their cruelties) charged with want of Charity, not the Catholique Church. The Catholique Church and the Roman ignorantly, or cunningly, confounded. The Catholique truly and really charitable, and ſo the Engliſh: but not ſo the Romane, not to her

owne

owne Children, especially not to Protestants. Of whom the Mistaker, and Others speake and think no better then of Infidels: though we entirely professe and embrace the Catholique Faith in all the parts of it.

Charity mistaken. Chap. 3. 4. 5.

2. VNtrue. The former judgement proceeds not fró want of Charity, but from truth. Which may appeare by these grounds of truth which follow.

1. Almighty God hath founded but one Church, and ordained but one Religion wherein he will be served; and out of the communion of this one Church there is no salvation. This Vnity of the Church is proved by many testimonies of Scripture, and by the consent of the Fathers

thers of the East and West. And it is likewise proved by the same authorities, that out of the Communion of this one Church salvation cannot be obtained. Wherefore all Heretiques, and Schismatiques being out of this Church & Communion must needs eternally perish.

Answer, *Sect.* 2.

OF the Vnity of the Church. Wherein it consists. How it is violated. Discords in Opinion dissolve not the Vnity of Faith. The Communion of the Church in what sense, and how farre necessary.

Charity mistaken. Chap. 6.

2. THis Vnity is directly broken betweene Roman Catholiques

liques and Protestants, who are not both Professors of this One Religion, or members of this One Church. For they differ in prime and maine points of Faith: in which the Reformers have departed from the Church. Besides, the Protestants are not at Vnity among themselves, and therefore much lesse with Roman Catholiques. Their bitter contentions & speeches one against another, declare them to be of different Churches and Religions. Whence it followes that Roman Catholiques and Protestants are not both saveable in their contrary wayes.

Answer, *Sect.* 3.

THe true difference betweene the Roman and Reformed Parts of the Church. Protestants have rejected nothing

nothing but Popery, that is, corrupt Superadditions to the Faith, confeſſed by learned Romaniſts to be doubtfull and unneceſſary novelties. Errors and Abuſes of Rome reformed by us, without Schiſme. Thoſe errors damnable; how, and to whom! Of the diſſentions of Proteſtants among themſelves. They differ not in any point fundamentall.

Charity miſtaken. Cap. 6.

FVrthermore, the Proteſtants are properly Heretiques at leaſt, if not Infidells. Heretiques, becauſe they reject and diſobey the judgement of the Catholique Church. For it is not the matter or quality of the doctrine, but the pride of the man (who prefers his owne opinions before the decrees of the Church)

Church,) that properly makes the Heretique. The Heretiques, recounted by S. *Augustin*, *Epiphanius* and *Philastrius* in their Catalogues, were condemned, not so much for their errours, (which were many of them not very materiall) as for their contempt of the Church. S. *Cyprian* and the Donatists differed not in the matter of their errour; but the obstinacy of the Donatists, and their disobedience to the Church made them to be condemned for Heretiques, when S. *Cyprian* was absolved, because the Church in his time had not declared her selfe. And in the like manner the Novatians were condemned, on the same grounds.

OF the nature of Heresie. The Church may declare & convince an Heresie, but cannot properly make any Doctrine Heretical, unlesse it be such in the matter of it. The words Heresie, and Heretique very ambiguous. How commonly used by the Ancients. Of their Catalogues of Heretiques. S. Cyprian (though erring in the point of Rebaptization,) justly absolved from Schisme and Heresie. The Donatists guilty of both. And the Novatians of Schisme.

Charity mistaken. Chap. 6.

AGaine, the onely right ground and true infallible motive of faith (by which it is produced, and

on

on which it relyes) is the revelation of God, and the propoſition of his Church. He therefore who beleeves not every particular Article of Catholique Doctrine, which is revealed and propounded by Almighty God and his Church, (which Church is abſolutely infallible in all her propoſalls;) doth not aſſent to any one (even of thoſe which hee beleeves) by divine faith, becauſe he aſſents not upon the onely true & infallible motive. An aſſent not grounded on this, is no ſupernaturall divine faith, but onely an humane ſuſpition; or opinion, or perſwaſion. And ſuch is the faith of Turks, Iews, Moores; and all Heretiques; and particularly of the Proteſtants.

Divine revelation, the principall motive & last object into which faith supernaturall is resolved. The testimony and ministery of the Church is of great use for the begetting of faith. But the Church hath not an authority unlimited and absolutely infallible in all her doctrines, as some Romanists pretend. Others of them reasonably and fairely limit the Churches infallibility. The Church Universall infallible in fundamentall doctrines: not so in points of lesser moment. The Mistaker cannot say what he meanes by the Church, whereof hee sayes so much. Of the Church represented in Generall Councells, of which Wee speak and think more honourably then doe our Adversaries. Yet wee think

think them not absolutely infallible. Of the Pope whom they call the Church virtuall. How his Flatterers speake of his authority. No Roman Catholique can be assured of his infallibility, which is (at the most and best) but problematicall, by their owne principles.

Charity mistaken. Chap. 7.

PRotestants object, that Roman Catholiques are not at unity among themselves, as appeares by many questions wherein their Writers are at variance. Answer. Catholick Doctors differ onely in matters of Opinion, not decided by the Church, not in any point of Faith. And besides, their differences are all fairely carried, without any breach of Charity. If it be againe objected,

that learned Catholiques beleeve more then the unlearned: Anſwer, This hinders not their Vnitie. It ſuffices the Vulgar to beleeve implicitly what the Church teaches. And by vertue of ſuch implicite faith a Cardinall Bellarmin, and a Catholique Collier are of the ſame beleefe.

Anſwer, *Sect.* 6.

DIſſentions in the Church of Rome of greater importance then any among the Reformed. They differ not onely in opinion, but in matters of their Faith: as about the Popes authority; and the Popes themſelves about their Vulgar Latine Bibles. Diſcords among Them uncharitably purſued. Some patterns of their mutuall bitterneſſe and revilings. Implicite faith, in ſome points, and in ſome

ſome perſons admitted. What it is which we diſlike here in the doctrine of ſome Romaniſts.

Charity miſtaken. Chap. 8, 9.

THe Proteſtants pretend to be at unity with the Anciēt Church, with the Lutherans, and even with Roman Catholiques in fundamentall points. That diſtinction (ſo ordinary with them) betweene fundamentall points and not fundamentall, is vain, and without ground. No Proteſtant Writer, none of their Vniverſities, Colledges or Societies of learned men amongſt them, can or dare define, what doctrines are fundamentall, or give us in, a Liſt or catalogue of Fundamentalls. Some ſay they are contained in the Creed: but thoſe men may bee aſhamed of

that opinion; seeing in the Creed there is no mention of the Canon of Scripture; or of the number or nature of the Sacraments; of justification, whether it be by faith alone, or by works; or of that doctrine of devills, forbidding marriage and meats (which was the doctrine of the Manichees, and not of Roman Catholiques, as Protestants perversly affirme;) and finally since there is such great differences betweene them and us about the understanding of the Articles of Christs Descent into Hell, of the holy Catholique Church, and the communion of Saints. Others say, the Booke of the 39 Articles of the Church of England, declares all the fundamentall points of faith: but that also is most absurdly affirmed. That Booke declares onely (and that in an extremely confused manner,) what

what the Church of England beleeves in moſt things: and in many Controverſies betweene them and us, it ſpeakes obſcurely, not touching the maine difficulty of the queſtions; as in the points of the Viſibility and infallibility of the Church, of Freewill, and of the Canon of Scripture.

Anſwer, *Sect.* 7.

THe diſtinction betweene doctrines fundamentall and not fundamentall avowed as moſt neceſſary. It hath ground in reaſon, & in Scripture. The Creed of the Apoſtles (as it is explaned in the later Creeds of the Catholique Church,) eſteemed a ſufficient Summary or Catalogue of Fundamentals, by the beſt learned Romaniſts, and by Antiquity. The Mi-

ſtakers exceptions to the contrary anſwered. As alſo his exceptions againſt the Confeſsion of the Church of England. The Concluſion.

AN-

ANSWER TO CHARITY mistaken.

Charity mistaken. *Chap.* 1. & 2.

ROman Catholiques affirme, that Protestancy unrepented of destroies salvation. For this judgment the Protestāts charge them with *wāt of Charity*. This charge (saith the Mistaker) is 1. improbable, 2. untrue.

1. Improbable. For the Catholique Church expresses and diffuses her Charity for the temporall and spirituall good of men, in all imaginable sorts. She is charitable to their bodies in her Monasteries, Hospitals, redeeming of Captives, providing for Orphanes, &c; and to their soules, by converting of heretiques and infidels, by teaching the ignorant, by directing the scrupulous with bookes of cases of Conscience, &c. Charitable to very Protestants: their heresies onely are condemned; and it is not said that they sinne against the holy Ghost, because they may be converted to the faith, reconciled to the Church, and so may be saved.

Answer,

Answer, Sect. 1.

[I.] SOme Roman Catholicks judge charitably of the Reformed. Iesuiters furious and destructive in their censures, against all that are not of their faction. That faction (infamous for their cruelties) charged with want of Charitie, not the Catholique Church. The Catholique Church and the Roman ignorantly or cunningly confounded. [II.] The Catholique truly and really charitable, and so the English: but not so the Roman, not to her own children, especially not to Protestats: of whom the Mistaker and others speak and think no better then of infidels, though wee entirely professe and embrace the Catholique Faith in all the parts of it.

Roman

[1.] *Roman Catholiques affirme that Proteſtants cannot be ſaved.* It matters not much what Roman Catholiques affirme. They can affirme much more then they can prove. Many dreames and fancies are at this day affirmed to be Catholique verities; & affirmed with great confidence. For want of truth is uſually attended with want of modeſty. None ſo forward to affirme as they that have leaſt reaſon for their affirmations. But ſtrong affirmations are but weake proofes. In the meane while, the boldneſſe of theſe Dogmatiſts in affirming ſo many things in Religion upon ſo feeble grounds, hath miſerably diſtracted Chriſtendom, and loſt us the peace of the Church.

But do all Roman Catholiques affirme this? So the Miſtaker ſeems to imply by his indefinite aſſertion. But ſure the man is much miſtake. It is indeed an old tradition in the Popes Court, & one of the κρύφια ἄρρητα or Maxims of the Jeſuiticall Cabale, *ſubeſſe Romano Pontifici eſt de neceſſitate ſalutis*, that none but perfect

perfect Papalins can be saved. But all Papists are not Courtiers, nor as yet, I hope, fully Jesuited. Without doubt, many learned and moderate men living in the outward communion of that Church (among the *French*, *Venetians*, and elsewhere) do beleeve, that it is possible enough for Protestants to be saved, since they beleeve in Jesus Christ, though they obey not the Pope. Many of them have said so much in effect, and many more would happily say more, if they might speake freely. But though their thoughts are free, their tongues are not. Yet the Mistaker beleeves his Masters the Jesuits, who have told him, that God will exclude out of heaven all sorts and sects of men, that are not (as themselves) fully and furiously Romanized.

No Protestant can be saved! Here is a quick *purging Index* for the Booke of Life. Woe were it with mankinde, if the *Fathers of the Society* had the keeping of that Booke. Their sponge would quickly make it a blotted Catalogue. Out, into hell, must all, but themselves, and their Disciples. But our comfort is, these men shall not bee our

Judges

Judges at the laſt day. Thanks bee to God and our Lord Jeſus Chriſt, wee ſhall ſtand or fall to our owne Maſter, in whom we beleeve, whom we deſire to obey, and whoſe we are: who will bleſſe us the rather for their unjuſt maledictions and cenſures. Theſe Fathers may do well (and ſo may their children and clients) who are ſo fierce in paſſing ſuch capitall ſentences againſt us, to looke well to their owne finall great accounts. What will become of them God onely knowes, πῶς τοῦτο Θεῷ ἐσ γόνατα κεῖται: and to his judgement we leave them. Onely this wee know that *hee ſhall have judgement without mercy, that hath ſhewed no mercy.* And ſure, it will goe hard with them if that be true which the prudent *Cardinal d'Oſſat* (Lieger for *K. Henry IV.* in the Court of Rome) collected from their wicked doctrines & practices, that (notwithſtanding their great pretenſions of zeale, yet indeed) * *they beleeve neither in Ieſus Chriſt nor the Pope.* For whatſoevet he be, *Tros Tyriuſve*, Catholique or Heretique, if their Generall have him in a jealouſie, he muſt be cut off. Witneſſe *Henry* the Great of France, who, after

James 2. 13.

* *d'Oſſat* Epiſt. 8. à Villeroy monſtrent evidemment qu'ils ne croyent ny au Pape, ny en Jeſus Chriſt.

See *Anticoton.*

after his conversion to the Pope, was struck first in the mouth by one of their Disciples, and at last in the heart by another. And in that black Powder plot (the eternall shame of Popery) for the advancement of the Catholique cause, Papists and Protestants both together, (since they could not bee severed,) pell mell must all be blowne up: and that by the warrant and advise of these conscientious Casuists, the Fathers. But happily, though they meant to kill their friends in that massacre, yet they meant afterwards to put them in the Kalendar; intending first to martyr, then to worship them, which had been honour and recompense sufficient for their slaughter. But for all Protestants, dying there or elsewhere, they are sent packing to Hell: for their doome is, *no Protestant can be saved.*

But why may not a Protestant be saved? There is no good Protestant, but (for matter of *practice*) he (*a*) *desires to feare Gods name*, (*b*) *repents for sinnes past*, and for the time to come hath a sincere (*c*) *purpose of heart to cleave unto the Lord*, (*d*) *willing in all things to keep a good conscience*

(*a*) Neh. 1. 11.
(*b*) Heb. 6. 1.
(*c*) Acts 11. 23.
(*d*) Heb. 13. 18.

ſcience and to live honeſtly, obeying God in all his Commandements, ſo far as humane frailty will permit: and (for matter of *faith*) hee beleeves entirely the Scriptures, the Catholique Creeds, and whatſoever the Catholique Church in all ages hath beleeved as neceſſary to ſalvation. All Papiſts in the world ſhall never be able to prove the contrary; either that we *walk not according to theſe rules*, or that ſo walking *mercy and peace* ſhall not *bee upon us*, as *upon the Iſrael of God*. Nay, ſince we are no further departed from the preſent Roman Church (as our late moſt learned Soveraigne K. *Iames* profeſſed,) then ſhee her ſelfe is departed from Scripture, from Antiquitie, and from her ſelfe in her beſt times: ſhe is moſt uncharitable in condemning us to Hell, becauſe we refuſe to yeeld a blinde obedience to her new dictates. And the ſame damnatory ſentence which ſhee darts againſt us, involves equally and alike all truely Catholique Chriſtians in the world, with whom in ſubſtance wee fully cõſent. Surely in this furious raſhneſſe and rigor, there is nothing of that ſweet vertue of Charity, which

(e) 1 Cor. 13. 4, 5, 6.

which (e) S. *Paul* describes by other properties, quite contrary to these. But this is the wont of factious Zelots, to hate and damne all that approve not their fantasies: and this angry unmercifull passion they call *Zeale to the holy cause*, and that which is meere malice must passe for pure Charity.

So it fares with the Mistaker and his fellows the *Iesuiters*. They take it ill that we charge them with *want of Charity*; when in their hopes and desires (for, blessed be God, they can do it no otherwise) they barre us out of heaven. It seemes (as the furious *Fimbria* in * *Tully* accused *Scævola*, because hee did not offer his body to the slaughter, so) they would have us patiently to receive their bloody sentence of damnation, and though they pronounce it against us without authority and without reason, yet we must beleeve it is not without Charity. But he much *mistakes Charity* and the Jesuits, who can beleeve them to be Charitable. Nay hee must be a stranger in Europe & in the world, who can beleeve it. Their owne Catholiques in France beleeve it not, where

* Orat. pro Roscio Amer. diem dixit, quòd telum toto corpore non recepisset.

the (*f*) *Vniversity of Paris* (in the name of *all the Others* in that kingdome) hath not long since challenged above 30. Iesuits, to have published execrable doctrines, (touching the *killing of Kings*, and absolving subjects from their allegiance) tending to the ruine of mankind and confusion of all government: and many of their bookes of this argument, by publique arrest of the Parliament of Paris, have been condemned to the fire. And for this reason the whole (*g*) Senate of *Venice*, (not one man of that great Body dissenting) did by decree chase these men out of their Dominions into perpetuall banishment, because, *the Iesuits have beene the Authors and Instruments of all tumults, seditions, confusions, and miseries happning in these times, in all Kingdomes and States of the world.* And for us Protestants, the innumerable

(*f*) Notes sur l'Apologie de Pelletier, voyez le *Mercure Jesuite*, 1. p. edit. Genev. pag. 802. Plus de 30. de leur Compagnie ont faict des liures par lesquels ils enseignent & soustiennent ceste *detestable doctrine de deposer les Rois*: & les premiers & principaux de leur Compagnie de chacune nation, sçavoir est, *Bellarmin, Mariana, Suarez, Becanus, Heresius, Richeome, Coton, Saribanius*: Ces liures imprimez, réimprimez auec ap-

probation de leur General, où de ses delegtez. See their very words to this purpose quoted by the same Vniversity in their *Advertissement*, extant in the same *Mercure*, pag. 645. (*g*) Histor. particolare delle cose passate tra il Sommo Pontefice *Paolo* 5. & la serenis. Repub. di *Venetia*, gli anni 1605, 1606, & 1607. lib. 3. pag. 98. I Giesuiti sono stati autori & istromento di tutte le sollevazioni, seditioni, disordini, & danni successi a nostri tempi in tutti i Regni & Provincie del Mondo.— Autor Historiæ idem est qui & *Historiæ Concilii Tridentini*, videl. *Pietro Sarpi Veneto*, id est, per anagrammatismum, *Paolo Sarpi Veneto*.

 massacres

massacres of our Brethren in France, the Netherlands, and elsewhere, the barbarous treasons plotted against our late Soveraignes and this State of England, are demonstrations sufficient of their *burning* Charity towards us. But all their other cruelties are but milde in comparison of this doctrine, which pursues our soules after death into the nethermost pit.

Yet the Mistaker thinks this may be affirmed with Charity. For *it is improbable the Catholique Church should want Charity.* Most true; not improbable onely, but meerly impossible, the Catholick Church should bee without Charity. Farre be it from us to lay this unjust and unworthy charge upon our deare Mother, the Catholique Church. Charity is the ligament which connects both that whole mysticall Body unto Christ her glorious Head, and each severall member one to another. The good Spirit of truth and love ever assists and animates that great Body. This Mother of all Christians we honour as her dutifull Children, and are well assured of her blessing. We accuse not Her for want of

Charitie

Charitie (she gives no cause:) but that proud and curst Dame of Rome, who takes upon her to revell in the House of God, to let in and cast out at her pleasure, pretending that she alone is the Mother and Mistris in that House, usurping and confining all the priviledges of the Catholique Church to her selfe alone. A pretension void of colour, and against the principles of reason, which forbids to confound a *part* with the *whole*. Though she have many waies plaid the Harlot, and in that regard deserved a bill of divorce from Christ, and the detestation of Christians; yet for those Catholique verities which she retaines, wee yeeld her a member of the Catholique, though one of the most unsound and corrupt members. In this sense the Romanists may be called Catholiques. But that the Roman Church and the Catholique are all one, is a very vaine and absurd imagination, unknown (h) to Antiquity, still loosly & miserably begged by the Mistaker and his fellows, without offer of proofe. *Catholique-Roman* is in true interpretation *universall-particular*: which are tearmes repugnant,

(h) That the Roman Church was anciently esteemed a Topical or particular Church distinct from others, and in and under the

that cannot be equalled. The latter restraines and cuts off from the former: and therefore to conclude the Catholique Church within that of Rome, is to alter the name and nature of it, and hee that will be onely a Roman, must cease to be a Catholique.

Universall, may appeare by Ignatius in his epist ad Rom. Eccles. ἢ τὸ σφραγίσασθαι ἐν τόπῳ χωρὶς Ρωμαίων. *Ambros.* Epist. 83. ad med. Post Ægyptiorum

supputationes & Alexandrinæ Ecclesiæ definitionem, Episcopi quoque Romanæ Ecclesiæ meam adhuc expectant sententiam, quid existimem de die Paschæ. *Innoc.* ad *Victricium* Epis. Rothomag. initio. Quia Romanæ Ecclesiæ nostrarq; magnoperè postulâsti, advertant Ecclesiarum regionis vestræ populi, qualis servetur in urbis Romæ Ecclesiis disciplina. *Cœlestinus Epist. Rom.* Epist. ad *Joan. Antioch.* ap. *Binn.* in Concil. Ephes. Gr. lat. par. 1. § 10. pag. 143. Asserat se (*Nestorius*) fidem tenere, quam secundum Apostolicam doctrinam Romana, & Alexandrina, & Catholica Universalis Ecclesia tenet. *Nicolaus* PP. 1. Epist. 8. ad *Michael.* August. ad fin. Imperatores (*Nero, Diocletianus*) persequuti sunt Ecclesiã Dei & maximè Ecclesiam Romanam. *Idem* Epist 70. ad *Hincmarum*, & cæteros Galliæ Episcopos. Conantur Græci tam nostram specialiter (*Romanam*,) quam omnẽ, quæ linguâ latinâ utitur, Ecclesiam reprehendere, quòd jejunamus in Sabbatis, &c. *Et paulo post.* Opprobria hæc universali Ecclesiæ, in eâ duntaxat parte, quæ latinâ uti dignoscitur linguâ, ingeruntur. *Innocent* 3. lib. 2. Epist. 209. ad *Joan.* Patriarch. Constantinopol. Dicitur Universalis Ecclesia, quæ de universis constat Ecclesiis, quæ Græco vocabulo Catholica nominatur, — Ecclesia Romana sic non est Universalis Ecclesia, sed pars Universalis Ecclesiæ.

[11.] It is not then the *Catholique Church* that we charge, or that charges us, but the *Roman*. And therefore all the discourse of our Mistaker touching the great charities of the Catholique Church to her children, is very roving and

and impertinent, winde & words without ſubſtance. All confeſſe, that ſhe diffuſes her ſelfe in all acts of charity after all imaginable ſorts. So do her ſeverall members, the particular Churches. They of the Reformation, and eſpecially *this of England*, as amply and bountifully as moſt in the World; and much more effectually and to better purpoſe then that of Rome. It hath beene publikely avowed by ſome, and cannot bee denied by a modeſt Adverſary, that hardly any age in former times may compare with this of ours, (ſince this Church was happily purged from Popery,) for publique expreſſiõs of charity. In ſo few yeares, hardly ever more Churches or Chappells built and beautified for Gods ſervice, or more Colledges, Schooles, Libraries, Hoſpitals, erected and endowed for the honour of learning, and reliefe of the neceſſitous. And for the other part of charity, which is *ſpirituall*, regarding the worſhip of God and the conduct of ſoules to their eternall happineſſe; no Church of this age doth afford more plentifully the meanes of grace, nor more abound with al helps

and advantages of piety, then this of ours. The word of God is diligently preached amongſt us, the Sacraments of Chriſt reverently adminiſtred, abuſes in both are removed, the two extreames of Religion, Superſtition and Prophaneneſſe are avoided. The ignorant are inſtructed, the diſorderly admoniſhed, comforts are applied to the afflicted, terrours to the impenitent, cenſures and puniſhments to the obſtinate. In our Liturgy, policy and ceremonies, in the government of our Prelates, in the diligence of inferiour Paſtors, in the whole face of our doctrine and diſcipline, wee have a moſt neare and faire reſemblance of reverend Antiquity: al tending to the gaining of ſoules to Chriſt, and to guide them in the way of peace.

In the Church of Rome appeares but little of this true Charity, even toward her owne Children. Indeed, ſhe brings forth children unto God by her baptiſme, but then poiſons them in their breeding. *When they ask for bread, ſhee gives them a ſtone, and ſerpents in ſtead of fiſhes.* To the word of God ſhee addes and equalls her owne traditions, ſhee reads

reads unto them that word, but in an unknowne tongue: teaches them to pray, but in latine, which they understand not: directs them to call upon God, but withall upon Saints and Angells; to worship God, but also dumb blocks and Images. She sends them to Legends and pictures for much of their instruction: and for direction of their conscience, to such Casuists as their (i) *owne men* say to have dishonoured Christian Religiõ with their abominable lessons. She feeds them with a dry communion, and bids them obey Jesus Christ & the Pope, if they will be saved. She hath also her Bishops, Priests, Masses, Monkes, Monasteries, &c. but such as have nothing almost common with those of the Primitive times, save only their names. In briefe, with all possible

(i) *Anti. Sorbonicus* in vindiciis contra *Lectetii Symp.* nuper editis. pag. 516, 517. Omnium maximè intolerandi sunt illi *Theologiæ moralis, Institutionum moralium, moralium Præceptorum,*——

compilatores, penè omnes Jesuitæ, inter quos Th. S. edidit densum opus *de Matrimonio*, opus non gloriandum sed pudendum; tam immani curiositate, tam invisâ in rebus spurcissimis, & infandis, & monstrosis, & diabolicis perscrutandis sagacitate horrendum, ut mirum sit pudoris alicujus hominem ea sine rubore scripsisse, quæ quivis modestioris ingenii vix sine rubore legat. Portenta ista sunt, non Scripta: animorum insidiæ, non mentium subsidia; incentiva libidinum, scholæ flagitiorum, non honestæ disciplinæ, non scientiæ Christianæ instrumenta: infelix scientia quæ omnes perdere, paucos juvare nata est. Quæ circa sordes & sterquilinia volvendi & revolvendi volutatur.

artifices, she labours to keepe her poore Laity hoodwink't in ignorance: for blinde men are more tractable & obedient unto their leaders. She * tels them, it is Creed enough for them to beleeve *onely in the Catholique Church*, that is, to resigne up to her self their understanding. But if any of them be farther curious to know more, especially if they will bee prying into that dangerous booke, the Bible; she sends them into the Inquisition to be there better catechized. Thus she deales with her owne. But for all us that are (in her opinion) Heretiques, if her power were answerable to the malignitie of her desires, no remedy, wee should all passe through the Inquision into Hell.

* *Hosius* in Confess. *Iustificat.* capite 14. initio. Est unus articulus in Symbolo cumprimis necessarius, quem qui credit, jam cuncta credit ad salutem necessaria. Hic ille est quo nos credere profitemur *Sanctam Ecclesiam Catholicam.*

Here is the image of the Roman charity so much magnified by the Mistaker. Though we deny not, Romanists may be really charitable in some kinde. But doth not that Charity (such as it is) both begin and end at home? Contrary to the nature of true Charity which beginneth at home, and then enlargeth it selfe to others, even to enemies. The Mistaker talkes highly of their *redeeming*

of

of Captives, endowing of Hospitalls: But in conscience, what thinkes hee? would not a needy Jew be sooner relieved in any Roman Hospitall (as they are in the City of Rome) then a poore Protestant? And a captive Turk as soone ransomed as a Calvinist? Nay, we are so little beholding to them for any charitable affection towards us, that the civility of faire language is thought too good for us. Our Writers are denyed the honour of their (k) learning or morall parts; and if any modest man among them do but (l) fairely mention any of our names, he is said to *savour of heresy*. Briefly, their people are taught by their principall (m) Doctors to esteeme us no better then *Dogges, Infidells, & Magitians that have professedly to do with the*

(k) *Ind. Hispanicus Bern. de Sandoval.* edit. Genev. p. 167. à Conrado Gesnero; adde *Auctore damnato* ib. per Jacobum Frisium; adde *Auctorem Flammarum* pag. 168. virum integerrimum sinistri judicii; dele, *virum integerrimum*: ib. doctissimus Simlerus doctissimè expositit. dele, *doctissimus & doctissimè*: ib. doctissimi diligentissimiq; viri; dele *doctissimi diligentissimiq;* ib. clarissimus medicus; dele *clarissimus*. (l) *Poss.* Bibl. select. pag. 130. de *Bodino*: universâ hâc tractatione hæresin sapit, quòd *Lutherum, Calvinum, Melanthonem* cæteros; honorificè nominet. (m) *Staplet.* Orat. de Hæresi & Magiâ ad fin. Sicut cum Magis ac Maleficis cõmercia habere, pacè inire, matrimonia facere, omnia. Christianus abhorret; non secùs cum Hæreticis eadé commercia repudianda sunt. Sicut Magos publicâ authoritate arcemus, civitate pellimus, pœnis atrocibus afficimus, eodem studio ac vigore in Hæreticos uti oportet. Sicut Magici libri apud Christianos nusquam tolerantur, ferro & flammâ excinduntur: idem de Hæreticis statuendum est.

Divell:

Divell: to abhorre all commerce, truce, and treaties with us, to burne our Bookes, and purſue our perſons with fire and ſword, and farre and wide to chaſe us out of their coaſts. Thus are we hated, reviled, perſecuted, curſed, even into eternall fire by the Roman Charity. If this be Charity, there is no ſuch thing, as malice, in the world. *The mercies of the wicked are cruell.* Prov. 12. 10.

But, it ſeemes, the Miſtaker thinks it favour and Charity enough to us, to grant that though *our Proteſtancy be a damnable ſinne, yet it is not the ſinne againſt the Holy Ghoſt. For that ſinne excludes repentance; but Proteſtants may repent, and be converted and reconciled to the Roman Church, and ſo may be ſaved.* And therefore we are not utterly *concelamati*, paſt all hope of life or recovery. Yet the Miſtaker herein is no more favourable to us, then he is to Jews or Mahumetans. I preſume hee thinkes no Infidells to ſinne againſt the Holy Ghoſt: upon their repentance and converſion he will grant they may be ſaved. Juſt ſo he thinkes and ſpeakes of us. We have a great obligation to him for his charity. Well,

Well, if we will be ſaved, *we muſt renounce our errours, be converted to the faith and reconciled to the Roman Church.* Our faith is the ſame which the Apoſtles (or the Apoſtolique Church) delivered in their Creed; the ſame wch the Catholique Church in the Creed of *Athanaſius*, calls the *Catholique faith*: into this faith wee have beene baptized, in this we live & hope to dye. To renounce this faith were to abjure our Chriſtendome. I hope the Miſtaker would not wiſh us converted from our Creed. Though ſome of his Ghoſtly Fathers ſeeme very meanly to eſteeme it. As appeares by that (o) *Cenſure* which lately they publiſhed upon it, or rather againſt it: wherein they ſay many Articles of it

(o) *Cenſura Symboli Apoſtolici* — de quâ *Gallus* Anonymus *Antegrammatis Petri Aurelii* Sorboniſtæ contra Jeſuitas in *Conſult. Collect.* editâ hoc anno 1633. pag. 60. ſic inſit: In eâ Cenſurâ atroci & intolerabili flagitio diviniſſimum *Symbolum Apoſtolorum*, & ſingulí ejus Articuli inauditâ impietate ventilantur, & in hæreſes ac blaſphemias nefandas diſtrahuntur ab *Auctore Querimoniæ* (Anglo Jeſuitâ) ad prædendum impietatum & Atheiſmi exemplum improbis hominibus & Atheis — ut in ipſis fidei penetralibus impietates ſcrutentur, & ſanctiſſima Eccleſiæ & Apoſtolorum decreta in Saranæ cloacam vertant. Quod exemplum à nulla unquam hæreſi, à nulla quantumvis nefandâ ſectâ editum erat: & cujus compeſcendi cauſâ nihil erat non ſolum verborum, ſed pœnarum & anathematum, quod *Querimoniæ Auctor* non commeruerit. Novimus Præſules ſummæ eruditionis & virtutis extra Gallias, qui proteſtati ſunt ſe ob hanc ſolam blaſphemiam ejus Autores ac conſcios, ſi ſuæ poteſtatis eſſent, execratione & anathemate devotures fuiſſe.

ſeeme

seeme to be *ambiguous*, *dangerous*, *false*, *scandalous*, *hereticall*, &c. They say, it is in jeast, to shew the *Sorbonists* the iniquity of their censures. As if Jesuiticall Libells and Pamphlets were to bee paralel'd with the Apostles Creed: or this as justly censurable as the other. God in justice may give over these men to Atheisme in earnest, who dare so prophanely dally with the Capitall Principles of our faith.

By the profession of this Faith and by the bond of love, we are linked in communion with the Catholique Church and all her true members in the world; and doubt not of Gods mercy in Christ, if to our *holy faith*, we adde an *holy conversation*. For the Church of Rome, in those Catholick truths which she maintaines, wee are not at oddes with her, nor need any reconciling: for that masse of errors and abuses, in judgement and practice, which is proper to Her and wherein she differs from us, wee judge a reconciliation impossible, and to us (who are convicted in conscience of her corruptions) damnable.

Hitherto the Mistaker hath declamed for

for the Charity of his party: He will now declare the truth of his aſſertion, that *no Proteſtant can be ſaved*. Upon examination, we ſhall finde as little truth in the ſubſtance of his Diſcourſe, as there is in the deſigne of it, little judgement, or conſcience, or modeſty.

Charity miſtaken. *Cap.* 3, 4, 5.

1 UNtrue. The former judgement proceeds not from lack of Charity, but from truth. Which may appeare by theſe grounds of truth which follow.

1 Almighty God hath founded but one Church, and ordained but one religion wherin he will be ſerved; and out of the communion of this one Church there is no ſalvation. This unity of the Church is proved by many teſtimonies of Scripture, and by the conſent of the Fathers of the Eaſt and Weſt. And it is likewiſe proved by the ſame authorities, that out of the communion of this one Church ſalvation cannot be obtained. Wherefore all Heretiques and Schiſmatiques being out of this Church and Communion muſt needs eternally periſh.

Anſwer

Answer, Sect. 2.

[I.] *OF the Vnity of the Church, Wherin it consists.* [II.] *How it is violated. Discords in Opinion dissolve not the Vnity of Faith.* [III.] *The communion of the Church, in what sense and how farre necessary.*

[I.] TO the first groūd No Protestant denies the Catholick Church to be one; They all deny the present Roman to be that one Catholique. If the Mistaker could prove this, his paines were to some purpose. But his labour is lost in proving the unity of the Catholique Church; whereof there is no doubt or Controversie. Wherefore wee might passe over this impertinent discourse; but

but that some things are here and there intermingled, which merit our consideration.

That place of (a) *Deut.* 17. (alleaged by the Mistaker, page 19.) makes little for the unity of the Church, and much lesse for the Popes pretence of soveraigne power. All Controversies civill or Ceremoniall are there referred, (not to the high Priest alone, as the Mistaker thinkes, but) to the great Tribunall, called the *Sanhedrim*, mixt of Priests and Judges; in which all harder causes Ecclesiasticall and Civill should bee determined, without further appeale. And therefore in respect of the two kindes of causes, there were ordained two sorts of men to heare them, Ecclesiastical and Civill; the Civill meant by the *Iudge*, and the Ecclesiasticall by the *Priest*. And though sometimes amongst the Jews, both the offices did meet in one person, as in *Eli*, yet this was very rare and extraordinary, Ordinarily they were distinct; and in the place which we have in hand, many learned (b) Romanists affirme, that by the Judge is meant the civill Magistrate; who is directly distinguished

(a) Deut. 17. 8,9,10,11,12.

(b) *Oleaster, Lyra, Cajeta. apud Bonfrer.* in loc. *Sigon.* de Rep. Heb. libr. 6. cap. 7. The *Domists* in their Marginall note on 2 Chro. 19. vers. 11.

(c) אֶל הַכֹּהֵן אוֹ אֶל הַשֹּׁפֵט

(d) τὸ ἱερέων τῶ κριτῆ.

(e) Deut. 17. 9.

(f) Deut. 21. 5.

(g) 2 Chron. 19. 11.

ſtinguiſhed and ſevered from the Prieſt, both in the (c) originall Hebrew, and in the (d) Septuagint: And by the Prieſt, not the high Prieſt alone, but (as may appeare by this (e) Text, and another (f) parallel to it) the *Prieſts the ſonnes of Levi.* It is true, amongſt thoſe Prieſts there was one chief, in this matter of higheſt judgement, in doubtfull cauſes: So alſo was there one principall among the Judges in (g) *matters of the King*, that is, in civill cauſes. And therefore if the Miſtaker imagine, that Chriſtians muſt have one ſoveraigne Biſhop over all, becauſe the Jews had one chiefe Prieſt; it may be inferred by as good conſequence, that Chriſtians muſt have one Soveraigne Prince over all, becauſe the Jews had one chiefe Judge. And as all harder cauſes of religion muſt be referred to the Pope, ſo all civill matters muſt be referred to the Emperour. And as amongſt the Jews, the Prieſt and Judge were reſident in the place which the Lord had choſen; ſo the Pope and the Emperor muſt both abide in Rome. Theſe Inferences are all of equall validitie, that is, of no validitie at all.

The

The Mistaker will here have it further well considered, that the whole people was to submit to the determination of the high Priest, (or *of the Iudge*, as the Text hath it) upon no lesse then the paine of death. True: and there was reason for it. For 1. the sentences of them that are in authority, and judge soveraignely without appeale, should bee obeyed or submitted unto, though they be unjust. A lawfull power, though unlawfully abused, must be obeyed. A man fined or censured in the Star-chamber, high Commission, or other Courts of Justice, may not pretend for his contempt the error or misinformatiō of the Judges. But though Inferiors be alwaies bound to obey the sentences of their Governours; yet they are not bound to beleeve them alwaies to be just. Those Priests and Iudges had a *rule* to govern their judgements by: they were to give sentence (*h*) *according to the Law*. If they erred frō this rule, (as sometimes (*i*) they did) the errour might bee observed, though the authority might not be disobeyed. 2. The high Priest in cases of moment had a certaine Priviledge from

Vers. 12.

(*h*) Ver. 11. & Ezek. 44. 24.
(*i*) Esa. 28. 7. Jer. 2. 26, 27. Ezek. 22. 26. Mal. 2. 7, 8. Acts 23. 5. Vide *Turn.* in loc. Deut. 17.

(k) Exod. 28. 30. Numb. 27. 21. error, if he consulted the (k) *divine oracle* by the judgement of *Vrim*, (or by the *brest-plate of judgement*, wherein were *Vrim* and *Thummim*) whereby hee had an absolutely infallible direction. If any such promise frō God to assist the Pope could be produced, his decisions might then justly passe for oracles, without examination; till then, his words with us weigh so much as his reasons, no more.

(l) Numb. 16. The sinne of (l) *Korah, Dathan,* and *Abiram,* (pressed by the Mistaker, page 19.) was a rebellion, yea treason against *Moses* the civill Magistrate, as well as a schisme from *Aaron* the Priest. That they with *all their company descended alive into the pit of hell,* is rashly and uncharitably said. God is mercifull; and who knowes, whether some of them did not repent in the last moment? All that this example teacheth is, that men ought not to rend themselves from the Church of God, or joyne in the despising of government, with them that seeke their owne glory, and not the glory of God.

(m) Mat. 28. 20. It is a certaine truth, that (m) *all things ought to be observed,* which Christ hath commanded:

cõmanded:& that (*n*) *whosoever beleeveth not in Christ, shall be condemned.* But here is no warrant for the Church of Rome, to force upõ the world her own cõmandements and Creeds, instead of Christs.

That in S. *Matthew* (urged also by the Mistaker page 23.) (*o*) *If thy Brother offend thee, tell the Church*, is nothing to the point in hand. Our Lord speakes of a brother wronging his brother, and after private admonition refusing to obey the Church: which cannot be meant of the Church Catholique, (which cannot be told of private injuries,) but of particular Congregations, or as (*p*) S. *Chrysostome* expounds it, of their *chiefe* Pastors. And if any disorderly or obstinate persons will not bee reformed by their good counsels, they are to be esteemed as prophane Publicans and sinners, or to bee punished with spirituall censures. Yet in these censures any Church may erre, through misinformation or ignorance, and may sometimes strike the innocent; as is confessed by Pope (*q*) *Innocent* the third, and (*r*) *Lombard.*

(*n*) Mark. 16.
(*o*) Matt. 18 17.
(*p*) *Chrys.* hom. 61. in Mat. vide etiam *Tuin.* in loc.
(*q*) *Extra de sentent. excom. cap. Anobii.* Judicium Dei veritati, quæ non fallit nec fallitur, semper innititur: judicium a. Ecclesiæ nonnunquam opinionem sequitur, quam & fallere sæpè contingit & falli. Propter quod contingit interdum, ut qui ligatus est apud Deum, sit apud Ecclesiam solutus; & qui liber est apud Deum, Ecclesiastica sit sententia innodatus.
(*r*) Lib. 4. dist. 18. lit. F. Non semper sequitur Deus Ecclesiæ judicium; quæ per surreptionem & ignorantiam interdum judicat, Deus autem semper judicat secundùm veritatem.

Whether in points of diſcipline or doctrine, ſo long as any Church holds to the rule of truth, and governes her ſelfe by the word of God, ſhee erres not. We are to heare the Church our Mother: true, that is, not raſhly to oppoſe her; eſpecially if ſhe be carefull to heare God our Father, and Chriſt her Spouſe, of whom it was ſaid, (ſ) *Heare him.* The Miſtaker therefore vainly inferres from this place, that the judgement of the Church in all Controverſies is Soveraigne and Infallible, and that abſolute obedience is due unto Her, no appeale being allowed, no not to Scripture, though expounded in a Catholique ſenſe, and conſonantly to the judgement of the moſt ancient and famous members of the Church. The text evidently ſpeakes of particular Churches, to which I ſuppoſe he will not eaſily yeeld theſe goodly priviledges. After his wont; ſtill when hee talkes of the Church, he meanes his owne; and ever miſtakes the Roman for the Catholick. The Church Catholique or univerſall is confeſſed in ſome ſenſe to be unerring, (as ſhall appeare hereafter:) and he is lit-

(ſ) Mat. 17. 5.

tle

tle better then a Pagan that despiseth her judgement. For shee followes her guides the Prophets and Apostles, and is not very free and forward in her definitions. All this is as false of the Roman Church, as it is true of the Catholique.

The Treatise of S. *Cyprian*, (mentioned by the Mistaker page 26.) *of the Vnitie of the Catholique Church*, (for that title (*a*) himselfe gives it) is directed against the schisme and error of the Novatians; who peevishly severed themselves from the Communion of Catholiques, because they gave the peace of the Church to such as repented after their fall in times of persecution. There is nothing in that Treatise which the Protestants dislike, save onely the corrupting of S. *Cyprians* text by some Romish zelote: (*b*) who hath added and fourred in, two or three false glosses of his owne, in favour of S. *Peters* Primacy: Contrary to the faith of written copies, and of the elder editions, which were before *Manutius* and *Pamelius*; contrary to the constant doctrine of that holy Martyr, in other parts of his works,

(*a*) Epist. 52.

(*b*) §. 3. second *Pam.* these words added to the Text. [*Primatus Petro datur--*] & [*super Cathedram Petri fundata est Ecclesia*] & super [*idem*] unum ædificat Ecclesiam Christus.

and even in that very place which is corrupted; and contrary to the reading of their owne *Gratian*, (c) corrected by Pope *Gregory* 13. And in this unworthy fashion they have handled many other records (d) and monuments of Antiquity; adding, altering, razing them at their pleasure. *Sixtus Senensis* highly commends Pope *Pius* the fift, for the care which he had (e) to extinguish all dangerous bookes; and *to purge the writings of all Catholique Authors, especially of the ancient Fathers from the filth and poyson of heresie.* At Rome they call it heresie, not to speake the language of the Court; or to say any thing in behalfe of Protestants. A few yeares since, when the learned Jesuit *Andreas Schottus* of Antuerpe, published 600 Greeke Epistles of *Isidorus Peluſiotes*, out of the Vatican Library, never before printed; *Beyerlinck* the Censor of Bookes there, was content to passe them to the presse, (f) *because they contained nothing contrary to the Catholique Roman religion.* It seemes they had not passed, but upon that condition. Though since on better consideration, that unwary clause is left

(c) *Caus.* 24. q. 1. can. *Loquitur dominus ad Petrum*

(d) Vide *Reg. Withrieg.* Apol. *Bell.* num. 450.

(e) Epist. dedic. ad *Pium* 5. P.M. Expurgari & emendari curâsti omnia Catholicorum scriptorum ac præcipuè veterum Patrum scripta —

(f) In approbatione libri edit. Antuerp. Græc. è 1623. Has S. *Isidori Pelus.* Epistolas recensui & lucubratas existimavi, quòd nihil Catholicæ Romanæ religioni adversum contineant.

left out in the Approbation of the last edition of those Epistles in Greeke and Latine, at *Franckfort*. This by the way. Anno 1629.

S. *Augustine*, in his Epistle of the *unity of the Church*, (mentioned also by the Mistaker page 26.) largely debates that maine controversie betweene the Catholiques and the Donatists, concerning the Church. Those Schismatiques pretended, that the Catholique Church was perished in all other parts of the world; and that it remained onely in their factious Conventicles, in some corners of Rome and Africa, or (as they loved to speake) in the *part of Donatus*. Against this fansie, (which is the opinion in effect of our Roman Catholiques at this day,) the learned Father proves, that the Catholique Church may not bee confined to any corners, or Countries: but that it is universally diffused thorough all the world. And hee constantly fetches all his proofes from the holy Scriptures: often protesting that he will not fight with any other weapons. (g) *You say, ô Donatists, that Christ hath no inheritance, but in the part of Donatus*, (as now 'tis said of the Popes party;)

(g) *Aug.* de unit. Eccl. cap. 6. Dicitis in nullis terris hæredem permanere Christum, nisi ubi cohæredem habere potuerit Donatum. Legite nobis hoc de Lege, de Prophetis, de Psalmis, de ipso Evangelio, de Apostolicis Literis. Legite & credimus.

ty;) *Read and prove this to us, out of the Law, the Prophets, or the Psalmes, out of the Gospell, or the Apostles Letters; Read it thence, and we will beleeve you.* (*h*) *Let us heare no more, Thus I say,* or *Thus thou saist; but let us heare, Thus saith the Lord. Away with those arguments on both sides, which are not taken out of the Divine and Canonicall Scriptures.* (*i*) *It is questioned between us, where the body of Christ is, that is, where his Church is: what then must be done? shall we seeke it in our owne words, or in the words of Christ the head of the Church? I trow rather in his word, who is Truth, and best knowes his own body.* (*k*) *Let this Head, of which we agree, shew us his Body, of which we disagree; that our dissentions may by his word be ended.* (*l*) *That we are in the true Church of Christ, and that this Church is universally scattered over the earth, we prove not by our Doctors, or Councels, or Miracles, but by the divine Scriptures. The Scriptures are the onely docu-*

(*h*) *Ibid.* cap. 5. Non audiamus, *Hæc dicit, Hæc dicit,* sed audiamus, *Hæc dicit dominus.* Auferantur illa de medio quæ adversus nos invicem, non ex divinis Canonicis libris sed alundè recitamus.

(*i*) *Ibid* cap. 2. Inter nos quæstio est, ubi sit Corpus Christi, id est, ubi sit Ecclesia. Quid ergo facturi sumus? in verbis nostris eam quæsituri, an in verbis Capitis sui Domini nostri Jesu Christi,? Puto quòd in illius verbis potius eam quærere debemus, qui veritas est, & optimè novit Corpus suum. (*k*) *Ibid.* cap. 4. Ipsum Caput de quo consentimus, ostendat nobis corpus suum de quo dissentimus, ut per ejus verba jam dissentire desinamus. (*l*) Cap. 19. *Eadem etiam* cap. 7. & 18. & *passim.*

ments,

ments, and foundations of our cauſe. Hither is his refuge and appeale from all other ſentences. The Miſtaker was ill adviſed to ſend us to this Treatiſe; which both in the generall ayme, and in the quality of the arguments and proofes, is ſo contrary to his pretenſions. If the preſent Roman Church could with S. *Auſtin* (and all Antiquity) ſubmit to this Judge (or rather *Rule*) of controverſies; both this in hand, *of the Church*, and all the reſt of our conteſtations might bee quickly ended. Before I leave this piece of S. *Auſtin*, I will leave this paſſage out of it, to the Miſtaker to ruminate upon: (m) *Whoſoever beleeve aright in Chriſt the Head, but yet doe ſo diſſent from his Body the Church, that their communion is not with the whole whereſoever diffuſed, but with themſelves ſeverally in ſome part; it is manifeſt that ſuch are not in the Catholique Church.* The Proteſtants communicate with the Catholique Church, in what part or place of the world ſoever. They of Rome ſay, the Church is no where to be found but in their faction, none can be ſaved but Romaniſts. What will follow from hence,

(m) Ibid. cap. 4.

hence, He hath ſo much Logick that he cannot miſtake.

The Hereſies recounted by *Epiphanius*, *Philaſtrius*, and S. *Auſtin* in their Catalogues, (wherof the Miſtaker ſpeaketh page 26.) were many of them wilde wandring conceits of heads crazed in the Principles of underſtanding; rather frenzies and dotages againſt reaſon, then falſe opinions in faith, tending to breake the unity of the Church. And juſtly ſaid S. *Auſtin*, *No Chriſtian Catholique* (hee might have ſaid no rationall creature) *beleeves them*. It is true, divers of thoſe Heretiques (as the Arrians, Photinians, Macedonians, Neſtorians, Eutychians, &c.) did diſturb that unity, by maintaining obſtinately their errors againſt the common *rule of faith*. But they were convicted, not by their diſobedience to the Church, as the Miſtaker beleeves; but principally by the evidence and authority of Scripture: and then after that, by the atteſtation of the Catholick Church (which is the faithfull keeper of all Scripture and divine verities:) as appeares clearely in thoſe Councells, and Fathers, which have oppoſed

poſed thoſe Heretiques. *Epiphanius* alone (of the Three above named) diſputes the matter with the Heretiques; and profeſſes to fetch his arguments from Scripture. (*u*) *The divine goodneſſe* (ſaith he) *hath forewarned and forearmed us againſt Hereſies by his Truth. For God foreſeeing the madneſſe, impietie, and fraud of the Samoſatenians, Arrians, Manichees, and the other Heretiques, hath ſecured us by his divine word, againſt all their ſubtleties.* And elſewhere to the ſame purpoſe.

(*u*) Hæreſi 65. Pauli Samoſateni. num. 6. edit Petau. περὶ ἐκείνης λέξεως ἀσφαλίζεται ἡμᾶς ὁ θεῖος λόγος. Vide eund. Hær. 76 pag. 989. & Hær. 78. pag. 1047.

Where, by the way, the Miſtaker *muſt needs obſerve,* (as he ſaies) that the Proteſtants hold divers ancient hereſies, and particularly that of *denying Prayers for the dead*: He is very much miſtaken in his obſervation. The *commemoration of the deceaſed* in the ancient Church, which (*o*) *Aerius* without reaſon diſallowed; was a thing much differing from thoſe *Prayers for the dead*, which are now in uſe in the Church of *Rome*. Our Roman Catholiques beleeve, (at leaſt they ſay ſo,) that ſome ſoules of the faithfull, after their departure hence, are detained in a certaine fire bor-

(*o*) Ap. Epiph. Hær. 75.

bordering upon Hell, till they bee throughly purged: and their prayers for them are, that they may be releaſed or eaſed of thoſe torments. On the contrary, the generall opinion of the ancient Doctors, Greek and Latine downe almoſt till theſe laſt ages was, (and is the opinion of the (*p*) Greek Churches at this day,) that all the ſpirits of the righteous deceaſed are in *Abrahams* boſome, or ſome outer Courts of heaven; where though they live in a bleſſed condition of peace, and joy, and refreſhing, being ſecured of glory and the beatificall viſion; yet they expect the full perfection, and conſummation of their happineſſe, til the laſt day. Some of their Teſtimonies to this purpoſe, are collected by (*q*) *Antonius de Dominis*, and *Sixtus* of *Siena*, whereunto many more might eaſily bee added. This opinion ſeemes directly to overthrow two new doctrines of Popery; Purgatory, and invocation of Saints: (Such Invocation I meane as is intended to the Saints as a worſhip due unto them, and when they are invocated as Commiſſioners under God, to whom hee hath delegated the power

(*p*) *Graeci* in Concil. Flor. ante Seſſ' 1. in Quæſt. de Igne purgat. apud *Bin.* Tom. 4. part 1. pag. 421 edit. ult.

(*q*) *Spalat:* de Rep. Eccl. libr. 5. ca. 8. num 98. *Sixtus Senen.* Bibl. S. lib. 6. annot. 345.

power of conferring sundry benefits deposited in their hands, and to be bestowed at their pleasure: which is properly new and Popish Invocation.) Which (r) *Bellarmine* well perceiving, passionately labours to overthrow it, and to prove that the Ancients were not of this minde. But his proofes are feeble, and fall short of the thing in question; and, being a man of so great reading, it may bee thought hee spake against his knowledge, & conscience. Now conformably to this opinion, the Ancient (s) Church in her Liturgies, remembred *all those* that *slept in hope of the Resurrection of everlasting life*; & particularly the *Patriarchs, Prophets, Apostles, Martyrs, Cõfessors, Bishops, Fathers, such as led a solitary life, and all Saints: beseeching God to give unto them rest, and to bring them* (at the Resurrection) *to the place where the light of his countenance should shine upon thẽ for evermore.* Signifying by this Memoriall their *faith* (as (t) S. *Epiphanius* hath it,) that the departed are alive and subsisting with the Lord; and their *hope* of them, as of those that be from home in another countrey; and that at length

(r) De Beat. Sanct. lib. 1. cap. 4, & 5.

(s) Μνήσθητι πάντων τῶν κεκοιμημένων, ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου. Liturg. *Basil.* & *Chrys.* v. *Clem.* Const. lib. 8. cap. 12. *Epiphan.* Hær. 75. *Cyril. Hier.* Catech. 5. Mystag. *Miss. Muzarab.* in Bibl. PP. Colon. Tom. 15. pag. 787. *Dionys.* Eccl. Hier. cap. 7.

(t) Ubi supra.

length they ſhal attaine the ſtate which is more perfect. Some particular Doctors had in theſe matters particular opinions, which muſt be ſevered from the generall ſentiment and cuſtomes of the Church; which to this day are conſerved in the Greeke (*u*) Churches, notwithſtanding the pretended Union (in this and other points) at the late Councell of *Florence*. This ancient obſervation of the Church we condemne not. We ſay prayers are to be made for all that are departed in the true faith of Chriſt; that is, firſt *Thankſgiving*, that they are delivered from the body of death, and miſeries of this ſinfull world: Secondly *Requeſts* of Gods mercy, that they may have their perfect conſummation in body & ſoule, in the kingdome of God at the laſt judgement. The Roman writers utterly condemne the former doctrine, & practiſe of Antiquity. One (*x*) of them feares not to cenſure it, *as abſurd & impious*. By this the Miſtaker may feele his errour, and ſee that it is not the Proteſtants, but his owne Doctors that agree with the old Heretique *Aerius*.

(*u*) Vide *Marci Epheſii* Epiſc. Epiſt encyclicam.

(*x*) *Aegid.* Inſtit. moral. tom. 1. c. 20. lib. 8. § *Neque verò.* See of this matter, the learned *Primate* of *Armagh* in his defence againſt the Jeſuit.

[II.] The unity of the Church is nothing

thing hindred by diversity of opinions in doubtfull matters. It is a great vanity to hope or expect, that all learned men, in this life, should absolutely consent in all the pieces and particles of divine truth. The light, whereby we see in this state of mortality, is very feeble, and very different; in regard of the good Spirits illumination, the capacities of men, and their diligencies in study, prayer, & other meanes of knowledge. So long as the (a) *faith once delivered to the Saints* is earnestly contended for, and kept entire; that is, the (b) *common faith* of Christians, containing all Catholique and necessary verities; so long as men (c) *walk according to this rule* charitably, though in other things they be otherwise minded, the Church is but *one*, her unity no way violated. For this unity consists in the unity of *faith*, not of *opinions*; and in an union of mens hearts and affections, by true Charity; which will easily compound or tolerate all unnecessary differences. Factious and fiery Spirits kindle and fly asunder on small occasions: but among wise men each discord in Religion dissolves not the unity

(a) Jud. 3.

(b) Tit. 1. 4.

(c) Phil. 3. 15, 16.

nity of faith or Charity. Points of Religion are well distinguished by (*d*) *Thomas*, and (*e*) *Stapleton*. *Some*, say they, *are primitive Articles, of the substance of Religion, essentiall in the object of faith*: dissention in these is pernicious, and destroyes unity. *Others are secondary, probable, accidentall or obscure points*, wherein the oppositions and disputations of learned men proceeding modestly are tolerable, and sometime profitable for finding out the truth. Unity in these matters is very contingent and variable in the Church, now greater, now lesser, never absolute in all particles of truth. And therefore those ancient Worthies, the Fathers of the Church, as they were most zealous to defend, even with their blood, to the least jot or title, the *rule of faith*, (as they called it) or the *Creed* of Christians; or (as the Scripture calls it) the (*f*) *forme of wholsome words*, the (*g*) *Principles of the oracles of God*, or of the doctrine of Christ: so againe, they were most charitable to allow in other things (besides or without the faith) a great latitude and liberty. As in a musicall consort, a discord now and then (so it be

(*d*) Aqu. 2. 2. q. 2. art. 5. & q. 29. art. 3. ad 2.
(*e*) *Staplet.* dupl. lib. 1. c. 12. n. 3. & Rel c. 1. qu. 3. art 6. no. tab. 3. Licet, & utile est de reb. difficilibus in Eccles. aliter aeq; aliter disputare; nec hoc unitatem violat sed veritatem illustrat.

(*f*) 2 Tim. 1. 13.
(*g*) Heb. 6. 1. & 5. 12.

be in the descant, and depart not from the ground,) sweetens the harmony: so the variety of opinions, or of (*b*) rites in parts of the Church, doth rather commend then prejudice the unity of the whole. Indeed in the multitude of opinions, there is but one truth: but among sundry truths, there is but one necessary to salvation; that wherein *the holy Scriptures* (as the Apostle saith) *are able to make us wise by the faith in Christ Iesus.* The keeper of this truth, and of the Scriptures in which it is treasured, is the Church; not of ope[illegible]ity, but the Catholique Church; that is, the fellowship of Saints dispersed through the whole World. And it is not in deepe or difficult questions, but in this *necessary faith* or truth, wherein the Fathers (alleadged by the Mistaker) justly require an exact and perfect unity among Catholique Christians. To be ignorant of this *faith*, or to erre in it, though unwarily, is dangerous: but to corrupt or contradict any part of it, though but in a word or syllable of moment, is (without Gods great mercie) dammable. The difference betweene the *Arrians* and the

(*b*) *Firmilianus* ap. Cypr. epist. 75. num. 5. *August.* ep. 86. *Socrat.* Hist. lib. 5. cap. 21.

2 Tim. 3. 15.

Catholiques was but in one letter, the least in the Alphabet; yet never was the Church troubled with a more pernicious heresy. And many times the addition or alteration of one word or two in the confessiō of faith, had reconciled the Eunomians, Photinians, Sabellians, Macedonians, &c. with the Catholiques. But in this case, for the Catholiques to yeeld in a word or syllable, had beene to yeeld their cause, and to betray the truth. Therefore worthily and truly said (*k*) S. *Basil* to the officer of *Valens* the *Arrian* Emperour, *not a syllable of divine doctrine must bee betrayed.* For though Faith bee found in other respects, yet *one word* (saith (*l*) S. *Greg. Nazianzen* as truly) *like a drop of poison, may taint* and corrupt it: and (as (*m*) S. *Hierome*) *for such a word contrary to this faith* are Heretiques justly cast out of the Church.

(*k*) *Basil. M.* apud Theodoret. Hist. l. 4. c. 17.

(*l*) *Naz.* Tract. de fide.

(*m*) *Hier.* Apol. 3. adv. Ruff. cap. 7.

But though faith be kept entire, yet if Charity bee wanting the unity of the Church is disturbed, her union dissolved. Schisme is no lesse damnable then Heresy. The old (*n*) Donatists did not onely unjustly separate from the Catholique

(*n*) Vide *Optat.* & *Augustinum passim.*

Catholique Church diffused through the World, but most unreasonably and arrogantly esteemed *their owne Faction to be the onely Christians*; hated and censured all of the Catholique Communion, as no better then Pagans; and appropriated to *themselves alone* all the benefits of Christ, and all the priviledges of his Church. And accordingly in effect they renounced the society of all other Christians, vaunting that life and *salvation was no where to be had but in their assemblies*. And are not the Jesuiters of our times formally guilty of this Donatisme? Doe not the Zelots of Rome thus speake and think, of themselves and of all other Christians? Witnesse our Mistaker, and his Pamphlet, wherein his designe is to shew that Rome compasseth and containeth all Christendome, and that Christ hath no servants, the Church no members, but onely those that live under the Popes obedience.

Briefly, the Unity of the Church Catholique is not hindred by any diversity of opinions, or observations in her severall members; so long as the substance

of faith, and the bond of Charity is conserved amongst them.

[III.] The Mistaker goes on.

Ch. Mist. c. 5. *Out of this one true Church no salvation can be had.*

Every terme is ambiguous; and therefore the whole proposition true or false, as it may be limited. Salvation may be had either by the *ordinary* meanes, or *extraordinarily*. The Church notes either the *Catholique*, or *Particulars*. Hee may be in the one, who is outed by the others: and an *interiour* Communion may be without the *externall*. A Church may teach many truths, and so farre bee *true*: yet by the addition of many errours and abuses become in regard of them a *false* Church. And it may be one in the *faith*, which is not at one (either with it selfe or other particulars) in *opinions*. Lastly, a man may be out of a particular Church, either *actively*, by a voluntary separation (which is just or unjust according to the grounds;) or *passively*, by exclusion or ejection being cast out by the Church: And that may bee done

done either *unjustly*; by ignorance, malice, faction &c. or *justly*; and this either by *suspension* for a time from the society of the faithfull, or by utter and finall *abdication* from the body of Christ. This may better appeare in particular instances.

Infidels are without the Church. They have no distinct knowledge of Christ, or explicite faith in him. Yet some (*a*) auncient Doctors, and many late (*b*) Roman writers are of opinion, (concerning *Pagans* before and since Christ;) that if their life be morally honest, by Gods extraordinary mercy, and the merit of Christ, they may be saved. For (say they) though God in his wisdome hath tied us to the ordinary meanes, he hath not tied himself. Let the Mistaker here compare their Charity with his. They hope well of honest Pagans: He rashly damnes the best part of Christians.

(*a*) *Justin M.* in Apol. utraque *Clem. Alex.* Strom. lib. 5, 6, 7. *Chrysost.* hom. 37. in Matth. &c.

(*b*) *Ludov. Vives* in Aug. de C.D. l. 18 c. 47. *Andrad.* Orthod. Explic. l. 3. ad axiom. 6. *Genes. à Sepulveda* lib. 9. Epist. 1. ad Petr. Servanum. *Franc. à Victoria* Relect. 13.

Againe, a beleever may be in no visi-

Aquinas, Lyra, Abulensis, Bruno, Dionysius Carth. Arboreus, Durandus, &c. apud *Casal.* de quadr. justit. lib. 1. cap. 12. *Cornelius Mus, Claudius Seyssellus, Ambrosius Catharinus, Joan. Vigurius, Bened. Pererius, Dom. Soto, Alph. Salmeron,* apud Franc. *Collium* de Animabus Paganorum lib. 1. cap. 24. *vide eum* lib. 5. cap. 7, 8. 22. *Sotus, Canus, Vega, Thom. Richardus* apud *Greg. Val. T.* 3. disp. 1. qu. 2. punct. 4. § *Secunda vero.*

ble Church, and yet in a ſtate of ſalvation. For firſt, the ancient Church, whileſt ſhee wanted the aſſiſtance of the Civill ſword, uſed a very ſevere diſcipline, to containe her children in obedience, and to prevent ſcandals. Lapſed ſinners were not reſtored to her peace, nor admitted into the *communion* of the faithfull, but with great difficulty, and after the ſharp penance of many yeares. But if any were guilty of crimes, ſuch as *Tertullian* calls *non delicta ſed monſtra*, *monſtrous impieties*, as Apoſtaſy, Idolatry, Adulterie, Murther and the like; (c) ſhee utterly *refuſed to abſolve* ſuch perſons, even at the laſt houre of their life, notwithſtanding their repentance. Yet for their comfort, though they might not have her mercy, ſhe doubted not but that they were *capable of* (d) *Gods*; and upon their true contrition might by him bee pardoned and ſaved. Secondly, the Churches of thoſe happy times ſo fairely correſponded in their amity and

(c) Concil. *Elber. can.* 1, 2, 6, 7, 8, &c. *Arelatenſe* 1. *can.* ult. *Albaſp. Obſerv. lib.* 2 *cap.* 7, 8, 9, 13. &c.

(d) Concil. *Valent.* 1. An. Ch. 374. *can.* 3. Qui ſe profanis ſacrificiis dæmonum, vel inceſtâ lavatione polluerint—: agant pœnitentiam uſq; in diem mortis; non ſine ſpe tamen remiſſionis, quam abeo plenè ſperare debebunt, qui ejus largitatem, & ſolus obtinet, & tam dives miſericordiâ eſt ut nemo deſperet. Deus enim mortem non fecit, nec lætatur in perditione vivorum. *Tom.* 1. *Concil. Gall. pag.* 19.

juſtice,

justice, that (e) *whosoever was excommunicated by one, was not received or* absolved by *any other.* And hence it followeth that (f) *external communion*, even with the trueſt and nobleſt Churches, is not of abſolute neceſſity to ſalvation. When one (and ſo all) viſible Churches denied their peace in that age to ſome Sinners, yet they denied them not Gods pardon.

(e) *Concil. Nic. can. 5. Ab Epiſcopis uniuſcujuſque provinciæ ſerventur ſententia ſecundùm canonem, qui pronunciat, ut hi, qui ab aliis abjiciuntur, ab iſtis non recipiantur.*

Beſides, that a man may be (g) a true viſible member of the holy Catholique Church, who is not actually (otherwiſe then in vow,) a member of any true viſible Church, appeareth by theſe inſtances. The poore man in the Goſpell adhered the more cloſely to Chriſt, when he was caſt out of the Synagogue; which was then the onely true Church,

(f) *Poteſt quis eſſe in Eccleſia animo & deſiderio, quod ſufficit illi ad ſalutem; non tamen eſſe corpore ſive externâ communicatione quæ propriè facit hominem eſſe de Eccleſiâ viſibili quæ eſt in terris. Bel. lib. 3. de Eccl. milit. cap. 6. § Reſpondeo. & cap. 3. § Denique.*

(g) *Sæpe fiunt divina providentia per nimium turbulentas carnalium hominum ſeditiones, ut pelli de congregatione Chriſtianâ etiam bonos viros. Auguſt. de verb. Dom. cap. 6. In foro contentioſo & exterius multi ſunt Excommunicati quoad Deum, qui non ſunt quoad Eccleſiam; & è contrà multi Excommunicati quoad Eccleſiam, qui non ſunt quoad Deum; quia Eccleſia non judicat de occultis. Caſan. Philiarch. de offic. Sacerd. Tom. 1. lib. 3. c. 4. p. 89. Frequenter fit ut qui per Eccleſiam militantem foris emittitur, intus habeatur in Eccleſiâ triumphante; & conſ. Gloſſ. in Extra. Joan. 22. Tit. 14. cap. 5 ſolatum in cala.*

the Heathens being excluded, and the Christian Church being not yet founded. And with whom (of his owne rank) could *Athanasius* communicate in that generall Apostacy of Christendome? when that noble Champion stood single in defense of divine truth, (*b*) all his Brethren the other Patriarchs (not He of Rome excepted) having subscribed to Arrianisme, and cast him out of their communion.

(*b*) *Vide Baron.* An. 357. Num. 44.

Voluntary and ungrounded separation from the Catholique *communion* is without doubt a damnable Schisme, yet may it be much mollified or malignified by circumstances. *Tertullian* was a man passionately zealous, even to superstitiō. It appeares in part by his Treatise *de Corona militis*: where he justifies the vanity and peevishnesse of a common souldier, who made scruple to weare on his head a Crowne of Lawrell, as if the Christian religion had forbidden it. And accordingly when the Church thought fit to remit a little of her anciēt rigor in the manner and time of her fasts, in the receiving of penitents after publique satisfactiō, in allowing second marriages,

and

and the like: *Tertullian* ill expounding this just relaxation to be a meere dissolution of good discipline, hence tooke occasion, (being also provoked by some calumnies and contumelies of the Roman Clergy) to fall off from the Catholiques, to the party of *Montanus*, great pretenders to mortification; and in that separation (as it is likely) he dyed. Yet why may wee not hope that God pardoned the errours of his honest zeale, (*i*) his greatest fault being an excesse of indiscreet piety? And if separation, such as hath been said, from all visible Churches, doe not exclude from heaven: much lesse doth a separation from the Church of Rome worke such an exclusion.

Whilest the Church of Rome stood in her purity, her amity and communion was very much esteemed (and deservedly) by other Churches: yet never esteemed by any to be of absolute necessity for salvation. Nor did Anti-

(*i*) *Nicol. Rigaltius* in præfat. Observat. ad 9. libros *Tertulliani*. Quæ *Tertulliani* dicuntur hæreses, ex vix aliud præcipiebant quàm martyria fortiora, jejunia sicciora, castimoniam sanctiorem, nuptias scilicet unius aut nullus. In quibus quicquid peccavit, id omne virtutis amore vehementiore peccâsse videatur. *Id. mox. ibid.* Verosimile est *Montani* dogma quale extitit primordio quidem sui, Christianis austerioribus probabili, *Tertulliano* tenuisse: non quale postea, quum sequacium quorundam impostoris & fraudibus acu Phrygiâ interpolatum, ab Ecclesiis passim Catholicis despui cœpit.

quity

quity beleeve that a ſeparation from the Roman communion in ſome regards, (whether active or paſſive) did induce or implie a diſunion with the Catholick Church, or a rejection from Gods favour and Kingdome. Many proofes hereof might be alleaged: but theſe few which follow may ſuffice.

When Pope *Victor* withdrew his *communion* from the Churches of Aſia for their Eaſter day, and Pope *Stephen* from thoſe of Africa, Cappadocia, &c. for rebaptizing; their cenſures were much ſlighted, and their pride and Schiſme, in troubling the peace of the Church, much condemned, by (*k*) men of the greateſt note for learning and piety in thoſe ages.

S. *Auſtin* himſelfe, and with him 217. Biſhops of Africa, and their Succeſſours for a hundred yeares together, (if their owne (*l*) *records* be true) were all ſevered from the Roman communion, for maintaining the liberties of their Churches, againſt the pretenſions and forgeries of the Sea of Rome, in the matter of appeales. Yet during that ſeparation, many holy Soules were ſent up unto God

(*k*) *Euſeb.* lib. 5. cap. 23, 24. ſec. Latin. *Cyprian* Epiſt. 74, 75.

(*l*) *Bonif.* 2. Epiſt. ad Eulal. Alexandr. avowed by *Lindan.* Panopl. Eu. lib. 4. cap. 89. in fine. *Salmeron.* Tom. 12. Tract. 68. § *Ad Canon.* *Sander.* de viſib. Mon. lib. 7. num. 411. &c.

God by Martyrdome, under the perſecution of the Vandals.

The fifth generall Councell condemned three Chapters, caſually omitted in the Councell of Chalcedon: the Biſhop of Rome at length conſenting. Many Biſhops of Liguria and Iſtria miſtaking the Councels meaning, imagined the Councell of *Chalcedon* to bee thereby diſhonoured. (*m*) Therefore in a full Synod of their owne, they renounce the communion of their owne Patriarch of Rome, and erect a new Patriarch at *Aquileia*; which was after tranſlated to *Venice*, and there (in name at leaſt) continues till this day. And the Biſhops of Ireland on the ſame occaſion (as (*n*) *Baronius* reports,) when they perceived that the Church of Rome did both receive the condemnation of the three Chapters, and ſtrengthen the fifth Synod with her conſent, they did all joyntly depart from that Church, and cleave to the Biſhops of Italy and Africk in that cauſe. Whereby it appeares that they did not take all the reſolutions of the Church of Rome for undoubted oracles; but when they thought

(*m*) *Sigon.* de Occid. Imper. lib. 20.

(*n*) *Baron.* Tom. 7. an. 566. num. 21.

thought that they had better reason on their sides, they preferred the judgement and communion of other Churches before it.

The most ancient Brittish and Scottish Bishops did so stifly adhere to the Churches of *Asia* in their celebration of *Easter*, that they did on that occasion (o) depart from the Roman communion and refused reconciliation, when some Bishops on the Popes behalfe pursued and desired it of them.

(o) *Baron.* ad an. 604. num. 65. & ib. *Beda.* D. *Vsher* of the *Relig.* of the ancient Irish. cap. 9, & 10.

Like Instances might be numberlesse. By all which it is cleare, that, of olde, a totall Communion with the Church of Rome (even in her good dayes) was not accounted so pretious and necessary, as is now pretended. On the contrary, men generally beleeved, that Christians might live and die in the peace of God, though they were at warre with the Pope, and keepe the unity of the Church Catholique, though they fell off or were cut off from that of Rome.

The degrees of communion with particular Churches may be many and different. The ancient *Catechumeni* and Penitents by degrees attained the spirituall

rituall favours of the Church, being in ſome reſpects within her communion, without it in others. So in the puniſhment of ſinners, the Church was wont to temper her cenſures according to the quality of offences. Her cenſure for the moſt part was *onely medicinall*, for the ſinners benefit to reclaime him from evill; by ſuſpending him from her ſociety, the comfort of her publique prayers and Sacrament; not denying him her inward communion and Charity. Sometime it was *a mortall cenſure*, by Anathema, againſt malicious and incorrigible wickedneſſe. In the former ſhee intended to *purge the ſinner*, by depriving him a while of her ſociety; in the later to *purge her ſelfe*, by cutting him off from the body of Chriſt. And this *Tertullian* truly calls (*p*) *ſummum futuri judicii præjudicium*, a Sentence which will be verified in the laſt judgement, according to that of our Lord: (*q*) *Whatſoever you ſhall binde on earth, ſhall be bound in heavē.* Whoſoever is thus curſed juſtly by the Church ſhal never have the benediction of God; unleſſe hee make his peace by true and timely repentance.

(*p*) Apologet. cap. 39.

(*q*) Matt. 18. 18.

Particular

Particular Churches owe each to other the mutuall offices of *love* & communion (ſo farre as may be:) but they owe onely to the Catholique Mother of all Chriſtians the duty of *obedience*. If then any Particular will deny to her Equals, the acts and union of Charity, becauſe they deny (what they owe not to her) their ſubjection and ſervice: this is an unſufferable and ſchiſmaticall arrogance, whereof the Church of Rome hath now for many ages beene deeply guilty. Many other things are ſaid againſt us: but ſurely the moſt capitall (r) Hereſie and Schiſme of Greeks, Proteſtants &c. is, that they refuſe to bee commanded and governed by him who will needs bee perpetuall Dictator at Rome, and from thence give laws to all the world.

Communion with the Catholique Church may be diſtinguiſhed and meaſured according to thoſe different degrees of union which men may have

(r) *Valent.* in Th. 2.2. Tom. 3. diſp. 1. qu. 1. punct. 7. in explic. quæſt. § *Quibus omnibus*. Omninò verè & Orthodoxè docetur ad Summum Pontificem pertinere explicationem & editionem Symboli fidei, id eſt, eorum quæ à fidelibus credi debent. Quæ veritas uſque adeo continet ſummam & caput totius Chriſtianæ Religionis, ut nemo Catholicus eſſe poſſit, qui illam non amplectatur, neque ullus ſit Hæreticus, qui illam non neget. *Id. ibid.* punct. 7. §. 40. *Poſitione idipſum.* Ab exordio Eccleſiæ conſtat, controverſias omnes de religione motas, ex D. *Petri* Cathedrâ fuiſſe judicatas: eoſque tandem & ſolos communi Eccleſiæ judicio, Hæreticos eſſe habitos, qui repugnârint definitioni ejus Cathedræ.

With

with Christ; for upon this union that communion is founded. Christ may be considered either as a *King* or Ruler in regard of the whole *visible* militant Church: or as a *Saviour* and Head in regard of his *mysticall* body or his true spirituall members. Among the Kings liege people, that live in outward obedience to his Laws; some carry in secret, evill and disloyall affections to him, others love and obey him with the heart. So it is with our Lord. All that live within the pale of the Church, professe to honour him as their Prince and Governour, even though they deny the power of godlinesse, by hypocrisie or dissolution; others constantly and unfainedly serve him in all the duties of holinesse. He rules them all as King, and they are his Subjects: but he is a Saviour onely to these latter, who live and die in his true faith and feare; who are therefore living members of his mysticall body, to whom he communicates, by his Spirit, effectuall graces, spirituall motion, and eternall life. This blessed Company is said in Scripture (*s*) *to hold the head*, and is called (*t*) *the Church of the*

(*s*) Col. 2. 19.

(*t*) Heb. 12. 23.

the first borne who are written in heaven, and (u) *the Mother of us all.* When some of the Ancients speake of the Catholique Church, (w) many times they understand it in a strict notion; *onely for this fellowship of the Saints*, as it containes all and onely them that have spirituall union and communion with Christ as their Saviour. When Saint *Cyprian* compares the Church to Noahs Ark, the parallel runnes most fully and properly on the Church in this sense. For of the Ark and this Church it is true, *whosoever is within is saved*; *whosoever is without perisheth*; neither of which perhaps is truly said of any visible Church. And thus (x) S. *Peter* seemes to apply that similitude, and sayes *the Ark was a type* or representation of *the inward Baptisme* or the Laver of regeneration, wherein the sprinkling of Christs blood purges the conscience and saves the soule. Communion then with this Church is no lesse necessary to Salvation, then union with

(u) Gal. 4. 26.

(w) *Clem. Alexandr.* Strom. lib. 7. pag. 514. edit. Hemsian. Ἐκκλησίαν καλῶ, τὸ ἀθροισμα τῶν ἁγίων. *& iterum* in fin. libr. Ἐκκλησία ἐστὶν ἡ ἧς ἦν οἱ κατὰ σαρκίδιον δικαιοι ἐγκατελέγοντο. *Origen.* contr. Cels. lib. 6. p. 318. *Grec.* Hæsched. Ἐκκλησία σῶμα ἐστὶ Χριστοῦ τὸ ὑπὸ τοῦ Θεοῦ ψυχόμενον. μόνη δὲ αὕτη τῶν σωμάτων οἱ πνέοντες. *Isidor. Pelus.* lib. 2. Epist. 246. Ἐκκλησία ἐστὶ τὸ ἀθροισμα τῶν ἁγίων, τὸ ἐξ ὑβρίδος πίστεως καὶ πονηρίας ἀρίστως συγκεκερασμένον. *Aug. de Bapt.* cont. Donat. lib. 5. cap. 27. Ecclesiam veram intelligere non audeo nisi in sanctis & justis. *Et sic passim.*

(x) 1 Pet. 3. 21.

Christ:

Christ: nor *can he have God for his Father, who hath not this Church for his Mother.* Which sentence S. *Cyprian* the Author (y) uses, not of the Church of Rome (as the Mistaker seemes to beleeve,) but where he vehemētly disputes against it.

(y) Epist. ad Pompeium.

Whosoever either wilfully opposes any Catholique verity maintained by this Church, (or the Catholique visible Church) as doe Heretiques; or perversly divides himselfe from the Catholique communion, as doe Schismatiques: the condition of both these is damnable. The Scriptures and Fathers cited here by the Mistaker prove this & no more: and therefore prove nothing against Protestants, who never denied it.

We deny, that * *Popery* is any part of the Catholique Church, or maintaines any one Catholique verity. Wee deny also, that Protestants are in any degree dislinked from the Catholique Church, or from the Church of Rome it selfe, or from any Church or Christian on earth; so farre as they communicate with the Catholick. The contrary is easily & usually affirmed, but not so easily proved by firme and convincing Arguments.

* What this importeth, see the next. §. pag. 60.

Charity mistaken. *Cap.* 6.

2. THis unity is directly broken betweene Roman Catholiques & Protestants, who are not both professors of this one Religion, or members of this one Church. For they differ in prime and maine points of faith: in which the Reformers have departed from the Church. The Protestants are not at unity among themselves, and therefore much lesse with Roman Catholiques. Their bitter contentions and speeches one against another, declare them to bee of different Churches and Religions. And hence it followes that Roman Catholiques and Protestants are not both saveable in their contrary wayes.

Answer, Sect. 3.

[I.] *THe true difference betweene the Roman and Reformed Parts of the Church.* [II.] *Protestants have rejected nothing but Poperie, that is, corrupt*

corrupt ſuperadditions to the faith, confeſſed by learned Romaniſts to be doubtfull and unneceſsary novelties. [III.] *Errors and Abuſes of Rome reformed by us, without Schiſme. Thoſe errors damnable: how, and to whom.* [IV.] *Of the diſsentions of Proteſtants among themſelves. They differ not in any point fundamentall.*

[I.] THe (4) Proteſtants never intended to erect a new Church, but to purge the old: the Reformation did not change the ſubſtance of Religion, but onely cleanſed it from corrupt and impure qualities. Wee preach no new faith, but the ſame Catholique faith that ever hath beene preached. Whatſoever is good and true in the Roman profeſſion, wee approve. Wee have

(4) See D. *Abbots* True ancient Roman Catholique Ch. 2. p. 81. & Ch. 3 § 3. p. 111. & p. 113, 114.

abandoned nothing but *Popery*; which is no branch of Religion, but the ſhame and ſtaine of it; nor any part of the Church, but a contagion or plague in it, which dangerouſly affected the whole body, though by Gods great mercy, the vitall parts kept out the poiſon. *Naaman* was ſtill the ſame man, before and after he was cured of his leproſie: but a man before, diſtempered; after, ſound and healthy. In the prime grounds or principles of Chriſtian Religion wee have not forſaken the Church of Rome: wee leave her onely in her intolerable errors and abuſes. Shee hath mingled with Gods Bread her own ſowre leaven, and with good milk ſome drammes of poyſon. We have caſt out onely this *poiſon* and *leaven*; and feed Gods people with the *true bread of life*, and the *ſincere milk of his word*. Where the late Popes wander in by-paths, we leave them; that we may more ſafely walk with the olde good Biſhops of Rome, *in the olde and good way*. And in the iſſue, that which diſtinguiſhes a true Papiſt from a true Proteſtant, is no more but this: the former will needs be a Roman, and the latter

ter onely a Catholique.

The difference at this day betweene the Reformed part of the Weſterne Church and the Roman, conſiſts in certaine points which they of Rome hold for important and neceſſary articles of the Chriſtian faith; which the Proteſtants cannot beleeve or receive for ſuch. Whereas contrarily, the things which the Proteſtants beleeve on their part, and wherein they (*b*) judge the life and ſubſtance of Religion to be comprized, are moſt, if not all of them ſo evidently and indiſputably true, that their Adverſaries themſelves doe avow and receive them as well as they. For they are verities cleerely founded upon Scripture, expreſſely acknowledged by all Ancient Councells, and Doctors of the Catholique Church, ſummarily delivered in their Symboles or Creeds, and unanimouſly received by the moſt part of Chriſtians that have ever beene in the world. Such are the verities which make up the faith of Proteſtants: & which are (*c*) properly Catholique, having carryed the conſent of all ages and Parts of the Church Univerſall. And if

(*b*) Voiez Vray uſage des Peres, par *Iean Daillé* Ch. 1.

(*c*) Semper, ubiq; ab omnibus credita. *Lirin.*

all other Christians could be content to keepe within these generall bounds, (*d*) the wofull Schismes and ruptures of Christendome (worthy to be lamented with teares of blood,) might the more easily be healed: and all the Disciples of the Prince of peace, blessedly united in an holy link of Faith and Charity, of Love and Communion.

The piety and wisdome of Antiquity did think fittest to walk in this latitude, and cleerely rested satisfied with the simplicity of such a Catholique confession. But no bounds of reason could ever limit the unbounded extravagancies and excesses of the Court of Rome. That *body of faith*, which the Ancients thought compleat enough, to them seemes defective. Therefore they have adjoyned to that olde Body many new Articles. And to those twelve, which the Apostles in their Creed esteemed a sufficient summary of *wholesome doctrine*, they have added many more in their *new Roman Creed*. Such are, for instance, their Apocryphall Scriptures and unwritten dogmaticall Traditions, their Transubstantiation and dry Communion,

(*d*) *Erasm.* Epist. ded. ad Arch. *Warhamum*, Præfix. 2. Tomo Epist. S. *Hieron. speaking of the Apostles Creed, saith*; Nunquã fuit sinceriorẽ catholicæ; Christiana fides; quàm illo eoque brevissimo Symbolo contentus esset Orbis. Vide *eundem* in Præfat. ad *Hilar.* & in Paraclesi ad Lector. ante Edit. *N. T.* an. 1519. *Basil.*

munion, their Purgatory, Invocation of Saints, Worship of Images, Latine Service, traffique of Indulgences; and shortly, all the other new Doctrines and Decrees canonized in their late Synod of *Trent*. These (and the like) very vaine imaginations our Mistaker calls the *prime and maine points of Christian Religion*. Let him but change Christian Religion (as his Faction hath done) into the Roman faith; and he sayes true, hee is not mistaken. Upon these and the like new Articles is all the contestation betweene the Romanists and Protestants: while they are obtruded on the one side as undoubted verities; and on the other side rejected as humane inventions; *cunningly devised* to advance ambition and avarice, without any solid ground or countenance of Scripture, Reason, or Antiquity.

The most necessary and fundamentall truthes, which constitute a Church, are on both sides unquestioned: and for that reason (*e*) learned Protestants yeeld them the name and substance of a Chri-

(*e*) *Iunius* lib. de Eccl. cap. 17. Falluntur qui Ecclesiam negant, quia Papatus in eâ est. D. *Rain.* Thes. 5. negat tantùm esse Catholicã, vel sanum ejus membrum. See the judgment of many other of our writers, in the Advertisement annexed to the *Old Religion*, by

the Reverend Bishop *of Exeter*. The very Anabaptists grant it. *Fr. Johnson* in his Christian plea pag. 123.

(f) *August. de Donatistis.* Non ideo se parent sanos, quia dicimus eos habere aliquid sanum. De Bapt. contra Donat. lib. 1. cap. 8.

stian Church; though extreamely (f) defiled with horrible errors and corruptions. And if they had fairely propounded their new opinions to be discussed by the learned, with reservation of liberty in judgement and conscience, to themselves and others; they had erred much more tolerably, and much lesse disturbed the peace of the Church. But they are farre from this modesty and moderation. With unsufferable tyranny the prevailing faction amongst them presses them upon all Christians; as matters of faith, not onely of opinion; not as disputable problemes, but as necessary truths: having both canonized them in their Councell of *Trent*, with a curse against all gaine-sayers; and put them in their Creed by Pope *Pius* the fourth, who hath obliged the whole Clergy of Rome to affirme that Creed by their subscription and solemne oath; obliging also all Christians to beleeve it under paine of damnation.

In the latter ages before the Reformation, though the Court of Rome by cunning and violence had subdued many noble parts of Christendome under

der her yoake: yet the ſervitude of the Church and her miſery was ſomewhat more ſupportable; becauſe theſe baſe and pernicious adjections were not yet the publique deciſions or tenets of any Church, but onely the private conceits of the domineering faction. Yet ſtill the beſt learned and (*g*) conſcientious of Europe called (as loud as they could or durſt) for a Reformation. Rome heard their complaints, and (*h*) *confeſſed them to be iuſt*, but ſtill neglected them. This forced *Luther* and his aſſociats to cry out more vehemently; not againſt the Church but her corruptions. Yet calmely, and without any thought or deſigne of ſeparation at the

(*g*) Notiſſimæ ſunt querelæ *Bernardi, Occhami, Marſilii, Clemangis, Alvari, Gerſonis*, &c. de corrupto Eccleſiæ ſtatu. vide *Aſſert.* in Tit. 1. Digreſſ. 2.

(*h*) *Adrian. 6.* PP. Inſtruct. pro Franc. Chieregato, in *Faſcic. rer. expet.* pag. 173. Scimus in hâc ſanctâ Sede, aliquot jam annis, multa abominanda fuiſſe, abuſus in ſpiritualibus, exceſſus in mandatis, & omnia denique in perverſum mutata. Nec mirum ſi ægritudo à capite in membra, à ſummis Pontificibus in alios inferiores Prælatos deſcenderit, Omnes nos, id eſt, Prælati Eccleſiaſtici declinavimus unuſquiſque in vias ſuas, nec fuit jam diu qui faceret bonum, non fuit uſque ad unum. Subjecimus colla ſummæ dignitati ad deformitatem ejus ſponſam Eccleſiam Catholicam reformandam, &c. *Staplet.* Relect. Contr. 1. q. 1. Art. 3. Vix ullum peccatum cogitari poteſt (ſolâ Hæreſi excepta) quo illa Sedes (*Romana*) turpiter maculata non fuerit, maximè ab anno 800. *He need not except Hereſie, into which Biel* (In Can. Miſſ. Lect. 27.) *grants it poſſible the Biſhops of that See may fall. And Stella* (in Luc. cap. 22.) & *Almain* (L. 3. D. 24. q. 1.) and *Gabr. a Porta, a Ieſuit now profeſſor at Burdeaux* (in 2. 2. c. 1. a. 10. dub. 1.) *citted by Aurelius the Sorbonift*, (In octo cauſis Spongiæ præambulis. pag. 560.) *grants it freely that ſome of them did fall.*

first

(i) *Leo.10.*

first. When lothe (*i*) Pope answers all their just complaints with unjust and violent censures. Because *Luther* and his favourers tell him modestly of his faults, wishing him to correct foule disorders; Hee therefore in a rage beates them out of doores, excõmunicates & chases them all out of his Roman communion. And his Successors take care to continue the Schisme. For yeerly each Maundy Thursday in the Bull called *Cœnæ Domini*, all Heretiques are with great solemnity cursed into hell. By Heretiques, they meane all them that are not of the Roman obedience; and such as cannot beleeve the vices of Rome to be good manners; or her new inventions to be Catholique, and (as our Mistaker will say) fundamentall doctrines. (*k*) Here is the true cause of this miserable Schisme in Christendome, and the just grievance of all Christians in the world besides their owne zelots.

(*k*) Cum carpuntur vitia, & inde scandalum oritur; ipse sibi scandali causa est, qui fecit quod argui debet, non ille qui arguit *Bern.* ad *Suggeium* Abbat. S. *Dion.* vers. finem Epist. 78.

[II.] *Rome cast us out before we left her*, (*l*) as our late most learned Soveraigne truly observed. It is true when the first Reformers were driven out, they were not

(*l*) Non fugimus sed fugimur. *Rex Iac.* in Epist. *Is. Casaubon.* ad *Perronem.* Cardin. Anathematibus & diris nos expulerunt; quod satis superque nos absolvit. *Calv.* Inst. l. 4. c. 2. §. 6.

not unwilling to be gone. And when they saw the Church of Rome in loue with her diseases, so as shee *would not bee cured:* (*m*) other Churches (who owed her amity but not obedience) used their just power and liberty, and reformed themselves (*n*) in provinciall or Nationall Synods, confirmed by publique Authority. Yet with such a temperament of wisdome and Charity, (especially in the *Church of England*, whereof I especially speake) that they left the Church of Rome in nothing which makes her a Church; in nothing which she holds of Christ, or of Apostolique tradition; Not in any part of the Catholique faith, or Gods service such as is acceptable to him; not in a charitable affection to their erring and seduced brethren of that Church. For

(*m*) *Though Israel transgresse, yet let not Iudah sinne. Hos.* 4. 15. vide in eum loc. S. *Hieron.*

(*n*) *Gerson* de Concil. generali unius obedientiæ, part. 1. pag. 222. ult. edit. Paris. Nolo dicere quin in multis partibus possit Ecclesia per suas partes reformari, imo hoc necesse esset; & ad hoc agendum sufficerent concilia provincialia. *But the good man complaines this was neglected:* Heu desolatione desolata est omnis terra! quia nemo est qui recogitet corde, & omnes quærunt quæ sua sunt *Conc. Tolet.* 4. can. 1. Si causa fidei est, aut quælibet alia Ecclesiæ communis, generalis totius Hispaniæ & Galliciæ Synodus convocetur, *Alb. M.* in 1. D. 11. A. 9. unicuique etiam particulari Ecclesiæ licet id quod Catholicum est, promulgare, *Rome her selfe added* Filioque; *to the Creed of a Generall Councell not onely without the consent of the Greeke Church, but they vehemently opposing it.* vide Concil. Florent.

whilest

whileſt they hate and curſe us, we love and pitty and pray for them. We returne not curſes againe: our (o) Lord hath taught us otherwiſe. All damnatory and capitall Cenſures wee leave to him, (p) *who alone is able to ſave and deſtroy.*

(o) Luc. 6. 28.

(p) Iam. 4. 12.

Onely wee cannot, wee dare not communicate with Rome, either in her publique Liturgy, which is manifeſtly polluted with groſſe ſuperſtition, as themſelves in effect confeſſe by their ſeverall pretended reformations of it: or in thoſe corrupt and ungrounded opinions which ſhee hath added to the faith of Catholiques. Theſe abuſes and errors deface the beauty, and taint the purity of divine truth: they make up the *Popery* of Rome, not the *Church*. In them our Communion is diſſolved: but wee have ſtill a true and reall Union with that and all other members of the Church Univerſall, in Faith and Charity.

The ſtate of the Church under the Roman obedience, and that part which is Reformed, is very fitly (q) reſembled to a field overgrowne all with weeds, thiſtles,

(q) Mr Bedel. Ob. Irel. c. 4.

thiſtles, tares, cockle: Some part where-of is weeded and cleanſed, ſome part re-maines as it was before; which makes ſuch a difference to the eye, as if it were not the ſame corne. But being better conſidered, it wil be found all the diffe-rence is from the weeds, which remaine there, and here are taken away. Yet neither here perfectly, nor every where alike; but according to the induſtry of our weeders, or conveniency of the worke, with care of the ſafety of the good corne. Thoſe worthy Huſband-men that in theſe laſt 600 yeares have taken paines in plucking up thoſe per-nicious weeds out of the Lords field, and ſevering the chaffe from his graine, cannot be rightly ſaid in doing this, ei-ther to have brought in another field, or to have changed the auncient graine. The field is the ſame, but weeded now, unweeded then: the graine the ſame, but winnowed now, unwinnowed then. Such tares are all thoſe Roman addi-tions, which wee have rejected: which the beſt learned of their owne confeſſe in effect, to bee 1. *doubtfull* and per-plexed *opinions*, 2. *doctrines unneceſſary*

and

and forraigne to the faith, and 3. *novelties* unknowne to Antiquity.

1. *Doubtfull.* The Roman Doctors doe not fully and absolutely agree in any one point among themselves, but onely in such points wherein they agree with us. In the other disputed berween us, they differ one from another, as much almost, as they differ from us. In each Controversie there is not onely variety but contrariety of judgements amongst them; and in conclusion nothing but perplexity and uncertainty. I appeale for proofe of this to the famous Tomes of Cardinall *Bellarmin*; where in the front and stateing of every question, he hath with great diligence noted the contentions and contradictions of his Fellows.

2. They are confessedly *Vnnecessary and Superfluous.* For they confesse, that setting aside all matters controverted, the maine positive truths wherein all agree, are abundantly sufficient to salvation; and give direction sufficient to every good Christian both for his *knowledge* and for his *practice*; teaching him what to beleeve, and how to live, so as he

he may be ſaved. For *Knowledge* firſt, it is confeſſed a very ſmall meaſure of explicite knowledge is of abſolute neceſſity. Some (*a*) Schoolmen think it needfull to beleeve onely ſo much of the Creed concerning Chriſt, as the Church ſolemnizeth in her Holidayes, his Incarnation, Paſſion, Reſurrection, &c. Some require an explicite beleef of the whole Apoſtles Creed. And ſome (which goe higheſt) adde to that the *Nicen*, and *Athanaſian*, to make a compleat beleever. The Jeſuit (*b*) *Valentia* miſlikes this *laſt impoſition as too rigorous*, and ſeemes moſt to encline to the firſt moſt moderate opinion. And (*c*) *Bellarmin* is confident, that *the Apoſtles never uſed to preach openly to the people other things then the Articles of the Apoſtles Creed, the ten commandements and ſome of the Sacraments: becauſe* (ſaith he) *theſe are ſimply neceſſary and profitable for all men: the reſt beſides, ſuch as that a man may be ſaved without them.* Thus for matter of *beleefe*. Now ſecondly for matter of *practice*, they cannot except againſt any part of the publique ſervice of God in our Liturgy. They will grant, I ſuppoſe, that God may

(*a*) Apud *Greg. de Val.* Tom. 3. in Aqu. diſp. 1. qu. 2. punct. 4. v. *Iob. Bergomenſ.* Concedunt. Conrad. dub. 419.

(*b*) Vbi ſupra.

(*c*) De verb. Dei, lib. 4. c. 11. initio.

may be worshipped without an image, nay that the interior and spirituall worship is most acceptable to him: That a Christian may comfortably, and with successe call upon God alone, by the onely mediation of Christ, seeing the (*d*) worship *and invocation of Saints was brought into the Church rather by custome then any precept*: That inward repentance and confession of sinnes to God is of absolute necessity, not so their auricular * confession, and penall workes of satisfaction: That it is necessary to be really united to Christ by his Spirit, and our faith, and very comfortable to receive both parts of the Eucharist; but no way necessary to eat the flesh of Christ carnally in the Sacrament, or to want the Sacrament of his blood: That those prayers must needs be most fruitfull and effectuall, which are done with understanding and in a knowne language: That when a man hath constantly endeavoured with all his forces to obey God in all the duties of Piety and Charity, yet it is not amisse for him after all this to confesse himselfe *Gods unprofitable servant*; and *his* (*e*) *safest course* not to trust

(*d*) Sancti ex. perunt coli in Ecclesiâ Universali, non tam lege aliquâ quam consuetudine. *Bell.* de SS. Beat. lib. 1. cap. 8. §. *ult.*

*Secret confession, abstracting from the abuses of it, our Church allowes, and injoynes, in some cases, as very convenient for the comfort of afflicted consciences.

(*e*) *Bellar.* de Iustif. lib. 5. c. 7. §. *fit* 3. *Propositio.* Tutissimũ est fiduciam totam in *solũ* Dei misericordiã & benignitate reponere.

truſt to his owne merits, but *wholly and ſolely to caſt himſelfe on the mercy of God in Ieſus Chriſt.* So then by the precepts and conduct of our Religion, a Chriſtian is fully inſtructed in all neceſſary points of faith and manners, and directed how to live religiouſly, how to die comfortably: and all this, without any addition of Popery; and all this by the confeſſion of Papiſts. Hence it follows, that by their owne confeſſion the doctrines debated are unneceſſary.

3. They are alſo confeſſed Novelties. Themſelves yeeld that 1400 *yeares after Chriſt many learned men of their own* (a) *denied the Popes judgement to be infallible, and his authority to be* (b) *above that of a generall Councell:* the contrary being decreed in the late councells of *Conſtance* and *Baſil*, conſtantly defended by the ancient *Sorbon*, and at this day by the beſt (c) learned in the *Gallican Church.* Many of them yeeld alſo, that (d) *Papall indulgences are things unknowne to Antiquitie.* It is likewiſe (in effect) confeſſed, that (e) *Leo* 3. (who lived 800. yeares after Chriſt) *was the firſt that ever canonized any Saint:* That *not any* (f) *one*

(a) *Gerſon. Alvarus. Alphonſus, Adrian.* PP. apud *Bell.* de R. P. lib. 4. cap. 2. §. *Secunda opinio.*

(b) *Cameracenſis, Gerſon. Almain. Cuſanus, Panorm. Alii* apud *Bell.* de Conc. lib. 2. cap. 14. init.

(c) *Reviſion* du Conc. de *Trent.* liur. 4.

(d) *Durand. Antonin. Roſſenſ.* apud *Bell.* de Indul. lib. 2. cap. 17.

(e) *Bellar.* de Sanctorum Beat. lib. 1. cap. 8. §. *Dicit plur.*

(f) *Greg. de Val.* in Thom. tom. 4. diſp. 3. qu. 6. p. 2. §. *Tertio probatur.*

ancient writer reckons precisely seven Sacraments; the first (g) *Author that mentions that number being Peter Lombard, and the first Councell that of Florence*: That *transubstantiation* (h) *was neither named, nor made an Article of faith before the Councell of Laterane*: That Antiquity, even till these (i) latter times beleeved *the sacrifice in the Eucharist to bee no other, but the image or commemoration of our Saviours sacrifice on the Crosse*: That in (k) former ages *for* 1200. *yeares, the holy Cup was administred to the Laity*. And *divine service celebrated* (l) *for many ages, in a knowne and vulgar language*, understood by the people: That (m) the *Fathers generally condemned the worship of Images, for feare of Idolatrie*; and (n) allowed, yea *exhorted the People with diligence to read the Scriptures*. Many more confessions of this kinde might be produced.

(g) *Bellar* de Sacram. lib. 2. cap. 25.

(h) *Scotus* 2. apud *Bellarm.* lib. 3. de Euchar. cap. 23.

(i) *Lombard.* Sent. lib. 4. cap. 12. & *Aqu.* 3. p. qu. 83. art. 1. in corp.

(k) *Linden.* Panopl. lib. 4. part. 2. cap. 56. §. *Hunc igitur: Cassand.* de Commun. sub utraque specie, *Albasp.* Observ. Sacr. lib. 1. c. 4.

(l) *Nic. de Lyra.* in 1. ad Cor. cap. 14. & *Cassand.* in Liturgicis cap. 28.

(m) *Polyd. Virg.* de Invent. lib. 8. cap. 13.

(n) *Azor.* Mor. lib. 8. cap. 26. part. 1. §. *Respondeo.*

If now the Mistaker will suppose his Roman Church and Religion purged from these and the like confessed *excesses and novelties*: hee shall finde in that which remaines little difference of importance, betweene us.

[III.] But

[III.] But by this diſcourſe the Miſtaker happily may beleeve his cauſe to be advantaged, and may reply. If Rome want nothing eſſentiall to Religion or to a Church, how then can the Reformers juſtifie their ſeparation from that Church, or free themſelves from damnable Schiſme? For ſurely to ſeparate from the communion of the Church, without juſt and neceſſary cauſe, is a Schiſme very damnable.

All this in effect is formerly anſwered. Yet to ſatisfie our Miſtaker, (if it may be) we will here further ſay ſomewhat to the point, more plainly and diſtinctly.

There neither was, nor can be any juſt cauſe to depart from the Church of Chriſt; no more then from Chriſt himſelfe. But to depart from a *Particular Church*, and namely from the Church of *Rome, in ſome doctrines and practiſes*, there might be juſt and neceſſary cauſe; though the Church of Rome wanted nothing neceſſary to ſalvation. I ſaid *ſignanter*, in *ſome doctrines and practiſes*. For there is great difference between a *Schiſme* from them, and a *Reformation* of

our ſelves. And it is one thing to leave the cõmunion of the Church of Rome, another to leave communicating with her in her errors.

Whoſoever profeſſes himſelfe to forſake the communion of any one member of the body of Chriſt, muſt confeſſe himſelfe conſequently to forſake the whole. And therefore her communion we forſake not, no more then the Body of Chriſt, whereof we acknowledge the Church of Rome a member, though corrupted. And this cleares us from the imputation of Schiſme, whoſe property it is, (witneſſe the (o) Donatiſts and (p) Luciferians) to cut off from the Body of Chriſt, and the hope of ſalvation, the Church from which it ſeparates. And if any Zelots among us have proceeded to heavier cenſures, their zeale may bee excuſed, but their Charity and Wiſdome cannot bee juſtified. Unleſſe happily they intended not the *Church* but the *Court* of Rome: which two if any Roman Catholique cannot well diſtinguiſh, let him read the French Doctor *Peter Charron*, in his *third Veritie*,

(o) *Auguſt.* de Unit. Eccleſ. cap. 13. Periiſſe dicunt de cæteto mundo Eccleſiam, & in parte Donati in ſolâ Aphricâ remanſiſſe. See more of them below.

(p) *Hieron.* adverſ. Luciferian. initio Dialogi. Aſſerebant Luciferiani univerſum mundum eſſe diaboli, & ut jam familiare eſt eis dicere, factum de Eccleſiâ lupanar. *Et mox.* Veſtra Eccleſia (*Catholicos alloquens*) Anti-Chriſti magis Synagogam quam Chriſti Eccleſia debet nuncupari.

tie, (*q*) where he likens the *Court of Rome in that Church to a worme in an apple*, and confesses all the maladies and miseries in the one to flow from the other.

But to forsake the errours of that Church, and not to joyne with her in those practises which we account erroneous, we are enforced by necessity. (*r*) For though in themselves they be not damnable, to them which beleeve as they professe: yet for us to professe (and to avow by oath, as the Church of Rome injoynes) what we beleeve not, were without question damnable. And they with their errours by the grace of God might go to heaven; when we for our hypocrisy and dissimulation, without repentance, should certainly be condemned to hell. It is the doctrine of the Roman Schoole, that *veniall* sinnes to him that commits them, not of subreption or a suddain motion, but of presumption that the matter is not of moment, change their kinde and become *mortall*. The like may be said of their errours. To him who in simplicity of heart beleeves and professeth them, and with-

(*q*) *Chart. Verit. troisiesme. Ch. 14. §. Mais les Schismatiques.* Il faut prudément distinguer entre l'Eglise Romaine & la Court Romaine. Ceste Court demeure se couure, & se nourrit dedans ceste Eglise, ainsi que le ver dedans la pomme, comme aussi est elle née de sa grosse & de son abondance. C'est contre la Court Romaine, que Sainct *Bernard.* en tant de lieux, & autres Anciens ont crié & escrit.

(*r*) *Aug. de bapt. contr. Donat. lib. 1. cap. 4. & 5.* Alia causa est eorum qui in istos Hæreticos imprudenter incurrunt, ipsam esse Christi Ecclesiam existimantes, alia eorum qui noverunt non esse Catholicam.

all *feareth God and worketh righteousnes*, to him they shall prove veniall. Such an one shall, by the mercy of God, either be delivered from them, or saved with them. But he that against faith and conscience, shall go along with the streame to professe & practise thē, because they are but litle ones; his case is dangerous and without repentance desperate.

We hope and think very well of all those holy and devout soules, which in former ages lived and died in the Church of Rome. For though they died in many sinfull errours; yet because *they did it ignorantly through unbeleef*, (*f*) not knowing them to bee either errors or sins; and repenting in generall for all their unknowne trespasses; we doubt not but they obtained pardon of al their ignorances. For it were an unreasonable incongruity to imagine, that the God of mercy should not be as ready to pardon errours of understanding, as wilfull impieties. Nay our Charity reaches further, to all those at this day, who in simplicity of heart beleeve the Roman Religion and professe it. But we understand *onely those*, who either have not sufficient

(*f*) *Cypr.* Epist. 63. Pam. num. 13. Si quis de antecessoribus nostris, vel ignoranter vel simpliciter non hoc observavit & tenuit, quod nos Dominus facere exemplo & magisterio suo docuit, potest simplicitati ejus de indulgentiâ Dominî venia concedi: nobis verò non poterit ignosci, qui nunc à Domino admoniti & instructi sumus.

sufficient meanes to finde the truth; or else such as after the use of the best meanes they can have, all things considered, finde not sufficient motives to convince their conscience that they are in errour. But they that have *understanding and meanes* to discover their errour, and neglect to use them; wee dare not flatter them with so easie a censure. And much lesse them, that dare professe the Religion of the Church of Rome, when they doe not beleeve it, or onely beleeve it, because some carnal or worldly respect doth blinde or misleade their understanding.

Wherefore, to that demand of our Romanists, *If we beleeve their Religion to be a safe way to heaven, why doe we not follow it?* We answer, we beleeve it safe, that is, by Gods great mercy not damnable to some, such as beleeve what they professe: but we beleeve it not safe, but very dangerous if not certainly damnable to such as professe it when they beleeve, (or, if their hearts were upright and not perversly obstinate, might beleeve) the contrary. The Iesuits and Dominicans hold different opinions

touching *predetermination*, and the *immaculate conception* of the bleſſed Virgin: Yet ſo, that the Ieſuit holds the Dominicans way ſafe, that is, his error not damnable, & the Dominicans hold the ſame of the Ieſuits. Yet neither of them with good conſequence can preſſe the other to beleeve his opinion, becauſe by his owne confeſſion it is no damnable errour. For as the Dominicans might urge the Jeſuits after this manner, ſo the Jeſuits might returne it upon the Dominicans: and ſo the Argument being common to both, either it muſt conclude for both, (& ſo both parts of a contradiction muſt be true;) or elſe, (which is moſt certaine and evident,) it concludes for neither. And if for neither of them againſt the other, then by the like reaſon it is vaine for Papiſts to uſe it againſt Proteſtants. All falſe opinions are not damnable errours, to them that beleeve them: yet may they be ſo manifeſtly falſe, that there can be no wiſedome in beleeving them. If one ſhould beleeve, that twice two were not foure, all would confeſſe he held no damnable errour: But if the ſame man ſhould think

think all men bound in conscience to be of his opinion, and urge them (as the Romanists doe us) that, by their owne confession there were no danger in his way, and therefore in wisedome they were to follow it; who would not laugh at his ridiculous folly? So if they have no better ground of their beleefe, then their Adversaries charitable judgement of their errours, they will be so farre from convincing their Adversaries of lack of wisedome, that themselves cannot escape the imputation of folly.

By all this it is evident, that although wee confesse the Church of Rome to be (*in some sense*) a true Church, and her errours *to some men* not damnable: yet for us who are convinced in conscience, that she erres in many things; a necessity lyes upon us, even under paine of damnation, to forsake her in those errours. Which is not so much a forsaking of her, as a purging of our selves. To cleanse some part of the Church from vile abuses, is not to goe out of the Church. If a Monastery should reforme it selfe, and reduce into practise ancient good discipline, when others would not,

in this case, could it with reason bee charged with Schisme from others, or with Apostacy from its rule and order? Or as in a Society of men universally infected with some disease, they that should free themselves from the common disease, could not be therefore said to separate from the Society: so neither can the Reformed Churches (especially ours of England) be truly accused for making a Schisme from the Church, seeing all they did, was to reforme themselves; yet with resolution to continue in communion (as much as in them lay,) even with those parts of the Church, that would not doe so. Indeed if they of Rome could first make it appeare by any sound proofe, either that the Church was pure and *needed no Reformation*; or that it is all one *to leave the communion of the Church*, and to cease *communicating with some Churches in their errours*; or lastly, that it is all one to *forsake the Church of Rome and to forsake the obedience to that Church* as it is now required; then the crime of Schisme might with some colour be laid to our charge. But all these are groundlesse assumptions

ſumptions, talk'd of very freely and commonly, but ſuch as never will be proved by any one Argument of validity.

In ſumme, wee can never be joyned with Rome, in ſuch corruptions as make her Popiſh: but wee were never diſjoyned from her in thoſe maine eſſential truthes, which give her the name and eſſence of a Church. Whereof if the Miſtaker doubt, he may be better informed by ſome late Roman Catholique writers, of milder judgement and temper: One of (*t*) *France*, who hath purpoſely in a large Treatiſe proved (as He beleeves) the *Hugonots & Catholiques* of that Kingdome to be *all of the ſame Church* and Religion, becauſe of the truthes agreed upon by both: And another of our owne (*u*) *Countrey*, (as it is ſaid,) who hath lately publiſhed a large *Catalogue of learned Authors*, both Papiſts and Proteſtants, who are all of the ſame minde.

(*t*) *Examen pacifique* de la doctrine des *Huguenots* à Caen. 1550.

(*u*) *Syllabus* aliquot Synodorum, Colloquiorum, Doctorum pro pace Eccleſiæ *Auctiæ*. 1628.

[IIII.] But he is perſwaded, it ſeemes, that Proteſtants among themſelves are not of the ſame Church and Religion. For he ſayes, *their differences are many and ma-*

materiall: and *Luther* with his followers, *Schlusselburgius*, *Grawerus*, *Hunnius*, and their like, doe rigorously *curse and condemne the Zuinglians and Calvinists*. And some of their harsh censures to this purpose he transcribes out of *Brierly*; who, with a curious, and (I doubt) a malicious diligence, hath raked up their intemperate speeches.

For answer: first, the Protestants, especially we of the *Church of England*, acknowledge not any factious names of *Lutherans*, *Zuinglians*, or *Calvinists*; with which we are injuriously nicknamed by our Adversaries, as of olde good Orthodox Christians were called (a) *Cornelians*, and (b) *Cyrillians*, by the seditious followers of *Novatus*, and *Nestorius*. With * *Pacianus* wee professe, *Christian is our name, and Catholique our Surname*. We esteeme of *Luther*, *Zuinglius*, and *Calvin*, as worthy men: but wee esteeme them not worthy to bee Lords or Authors of our Faith, or to lead our understandings captive. Both themselves were farre from affecting such divine honour; and we farre from bestowing it. We remember who said of

(a) Phot. cod. 280. in Excerptis Eulogii ad fin. libri.

(b) *Act. Concil. Ephes.* in Epist. legat. Schismat. ad finis in Epheso. pag. 287. edit. Bin. 1618.

* *Pacianus ad Sempronian.* Ep. 1. Christianus mihi nomen est & Catholicus cognomen. Illud me nuncupat, istud ostendit, hoc probor, inde significor.

of Christ, *Heare Him*, not heare them: and therefore though these mens reasons may gaine our assent, their Testimony is at the best but probable. Wee beleeve not what they say, but what they prove. Much lesse can we endure, being once baptized into the name of Christ, to be marked with the name of any man, as with a note of our servitude. *Gregory* (c) *Nyssen* makes a sore complaint of his times; *The great and venerable name of* CHRISTIAN (saith he) *is neglected; men profanely divide themselves into humane appellations.* And hee laments the miserable ambition of many Sectaries, who surname themseves from their grand Seducers. His Brother (d) S. *Basil* gives instance in the *Marcionites* and *Valentinians*, (e) *Optatus* in the Donatists. So might wee in them that call themselves *Franciscans*, *Dominicans*, *Thomists*, *Scotists*, *Loiolits*, *&c.* To all these we say with (f) *Epiphanius*, *The holy Spouse of Christ beares onely her Husbands name.* And for us, as the same (g) *Epiphanius* and (h) *Nazianzen* speake, *Though we reverence S. Peter and S. Paul, yet we are neither Petrians nor Paulians, but*

(c) *Nyssen.* contr. Apollin. τὸ μέγα καὶ σεβάσμιον ὄνομα ἀτιμάζεται.

(d) *Basil.* in Psal. 48.
(e) *Optat.* lib. 3.
(f) *Epiphan.* hær. 10. in fin. ἡ ἁγία ἐκκλησία οὐκ ἔχει ὄνομα ἕτερον, ἀλλὰ μόνον τὸ ὄνομα τοῦ χριστοῦ καὶ χριστιανοί.

(g) *Id.* hær. 42.
(h) *Nazianzen.* orat. 31. in fin.

but Christians. Our reason is that which we read in (*i*) *Lactantius*; *They are no Christians, who seeke after forraine titles.* And therefore we disclaime the name of *Calvinists*: we owe no service, we have no dependance upon *Calvin* or any other man, as Doctor or Master of our Faith. We owe him, and the rest of the first Reformers many thanks for their painfull labours, which shall remaine of honourable account in all posterity. We cannot blesse God sufficiently for such Instruments of his glory. Yet we doe not idolize their Persons, or adore their dictates and opinions, as if they were divine Oracles as the Romish zelots doe with their Pope. This were not to shake off our olde servitude, but to exchange it; and for one infallible Pope to set up many. Thanks be to God, among the many Idols which we have cast off, this Idoll of humane authority is one; which hath robbed God of much glory. That Doctor, who hath the command of our conscience, hath his chaire in heaven. We take up no opinions upon the credit of any of our Teachers, whom we censure as well

(*i*) *Lact.* lib. 4. cap. 30. Christiani esse desierunt, qui Christi nomine omisso, humana & externa vocabula induerunt.

as

as follow, and freely dissent from their judgement or approve it, when we have weighed it with reason. We love and honour them as our Friends; yet so, that we honour Truth, and love it above all Friendship.

Arist. Eth. 1. Ἐστιν ὁσιότητος τὸ ἀληθεύειν

Wherefore the jarres and divisions betweene the *Lutherans* and *Calvinists* doe little concerne the *Church of England*, which followeth none but Christ. Yet to speake somewhat in favour of them and of the truth: (*k*) their dissensions are neither *many* nor *so materiall*, as to shake or touch the foundation; easily reconcileable, if men of any moderation had them in handling. The bitter speeches of *Luther* none can excuse: and much lesse the virulent Pamphlets and Proscriptions of some of his Disciples, who in a preposterous imitation of his zeale are little lesse then furious. But the consequence of opinions must not bee measured by the passions or outrages of opinionate men. Two Brothers in their choler may renounce each other, and disclaime their amitie, yet that heat cannot dissolve their inward and essentiall relation. *There are some doubts and questions*

(*k*) See *D. Field* of the Ch. l. 3. cap. 42. the *Append.* p. 819. & seqq. ult. edit.

ſtions (ſaith (*l*) S. *Auſtin*) *wherein, without any damage to that Faith whereby we are Chriſtians, a man may be ignorant, or ſuſpend his opinion, or conjecture amiſſe, through humane frailty.* In ſuch, what wonder if learned men varie in their judgements, eſpecially ſeeing the beſt of men are here below but men at the beſt, obnoxious to numberleſſe paſſions and infirmities; and (as the ſame (*m*) S *Auſtin* ſayes) *Not perfect, but proficient.* If Charity might ſtill moderate in diſputations of this nature, if truth were ever aimed at more then victory, if men contended for their opinions in a faire and manly faſhion, that is, (as (*n*) S. *Gregory Nazianzen* adviſes) *with reaſons without revilings*; then might they bee an exerciſe of great uſe and fruit for the diſcovery of truth. But this temper of wiſedome and charity is rarely to bee found: it hath beene the miſerable calamity of the Church in all ages, that the pride and confidence of *Some*, either too too learned in their owne opinion, or too too ignorant in other mens, hath cauſed theſe debates to degenerate into unworthy and ſcandalous contentions.

The

(*l*) *Auguſt.* de pecc. Orig. contr. Pelag. & Cæleſt. cap. 23. Sunt quæſtiones, in quibus ſalvâ fide quâ Chriſtiani ſumus &c. *Vide eum* contr. Julian. Pelag. lib. 1, cap. 2. & Enchirid. cap. 59.

(*m*) *Auguſt.* de Civ. Dei lib. 15. cap. 5. Proficientes nondumque perfecti, inter ſe pugnare poſſunt.

(*n*) Orat. 3. de Pace. p. 220. edit. Paris. λογικῶς ἀλλὰ οὐχ ὑβριστῶς

The contentions of Catholiques in the ancient Church, upon very trifling occasions, were so very bitter and intemperate; that they were with scorne objected by (o) Pagans, and derided in their open Theaters; much (p) lamented by men of modesty; though excused (q) by some as well as they could. Many times the ground of a violent quarrell was not reall but imaginary, upon a meere mistake of one anothers meaning. *Chrysostom* and *Epiphanius* agreed against the errours of *Origen*: but so passionately contended about the condemnation of his writings, (r) that they proceeded to mutuall imprecations one against the other: and God heard the rash desires of them both, the former dying out of his Bishoprick, and the other out of his Country. In like manner, *Cyrill* of Alexandria anathematized *Theodoret*, as favouring the Nestorian Heresy: yet quickly after (s) in the Councell of *Chalcedon*, upon examination of the cause, *Theodoret* was absolved and declared Orthodox. (t) The Churches of the East and West on a vaine suspition

(o) *Cels.* apud Orig. lib. 3. *Euseb.* de vit. Const. lib. 2. cap. 60. *Chrysost.* in 1. ad Gal.

(p) *Cypr.* Epist. 8. *Basil.* Ascet. lib. de Judic. Dei. *Nazianz.* Orat. 1. num. 14 *Theod.* l. 4. epist. 55. Vide *Baron.* an. 400 n. 51.

(q) *Theod.* lib. 8. *Themist.* apud *Socr.* l. 4. c. 27.

(r) *Sozom.* lib. 8. cap. 15, *Phot.* cod. 96.

(s) *Concil. Calced.* act. 8.

(t) *Nazianzen.* orat. 21 in laud. Athan. *Hieron.* epist. ad Damas. num. 57. Tom. 2.

charged each other with Hereſy; and had beene ſchiſmatically divided, if *Athanaſius* had not cleared the ſeeming difficulty. The Orientalls profeſſing to beleeve three *Hypoſtaſes* in the glorious Trinity, would not admit three *Perſons*, and were therefore thought to be *Arrians*. On the contrary the Weſterne beleeving three *Perſons*, could not bee induced to confeſſe three *Hypoſtaſes*, and thereupon were taken to be *Sabellians*. Here was a great jealouſy, grounded upon a great errour; which *Athanaſius* eaſily diſcovered, and reſtored againe their good amity, and intelligence: ſhewing, that they differed not in judgement, all meaning the ſame thing, and that *Hypoſtaſis* on the one ſide, was the very ſame in effect with *Perſon* on the other.

This laſt example much reſembles the diviſions of the *Lutherans* and *Calviniſts*, as they are called: who (eſpecially, *the moderate of either ſide*,) differ rather in formes and phraſes of ſpeech, (*u*) then in ſubſtance of doctrine. The firſt and maine Controverſy betweene them is that about *Conſubſtantiation*, which

(*u*) See D. *Field* Append. to the 5. booke pag. 819. & 869.

which after occasioned that other of *Vbiquity*. (I omit the questions of Predestination, being no lesse debated in the Roman Schooles then in the Reformed.) In both these Controversies, the maine truth on both sides is out of Controversy; that Christ is really and truly exhibited to each faithfull communicant, and that in his whole Person, he is every where. The doubt is onely in the manner, *how* he is in the Symboles, and *how* in heaven & earth. Which being no part of faith, but a curious nicity inscrutable to the witt of man; wee should all here beleeve where wee cannot understand, and not fall a quarreling about that which wee cannot conceive. (a) *How or why are sawcy questions in divine mysteries.*

Their other differences in ceremony or discipline, are diversities without discord. (b) All wise men in the world have ever thought, that in such things each severall Church is left to her own judgment and liberty; so as shee keepe her selfe to the generall Apostolique rules of *Order* and *Edification*, and to the generall judgement and practise of the

(a) *Just. M.* in Expos. Fid. παρὰ δογμας ἀνεπίληπτα πᾶς τοῖς θεοῖς ἀγωνίζεται.

(b) Vide *Tertul.* de Virg. veland. cap. 1. *Firmil.* apud Cypr. epist. 75. *August.* Epist. 86. *Socrat.* hist. l. 5. cap. 22, &c.

Church universall. Though the body of Religion in diverse Churches & Countries be cloathed in diverse suits and fashions, yet for substance it may bee one in all.

In all these Contestations (as it commonly falls out, blessed be God!) they that are for *truth*, have ever beene for *Charity* and mutuall toleration: as appeares by their (*c*) published writings, all tending to pacification. *Luther* himselfe, though of a rough and vehement spirit, yet before his death, being tempered by milde *Melanchthon*, (that honour of Germany) did (*d*) much relent and remit of his rigor against *Zuinglius*, and began to approve the good counsells of peace. And among the Lutherans, all are not of the same intractable disposition. As they in *Polonia* for instance; (*e*) where the followers of *Luther* and *Calvin* have long lived together, in a faire and brotherly concord and communion; notwithstanding their severall opinions, which they still retaine.

Since then our discords are of no higher degree, wee say as (*f*) *Prudentius*, a Christian Poet, of the unity of his

(*c*) Vide *Irenici* & *Pacis* scripta Irenica.

(*d*) *Admon. Neustad.* de lib. Concord. cap. 6. pag. 236.

(*e*) Vide *Corpus Confess.* & ibi *Polonicæ Confessum.*

(*f*) *Prudent. περιστεφ.* §. *ult.* —concordia læsa est, Sed defensa fide: quin & concordia sospes Germanam comitata Fidem, sua vulnera ridet.

his times. *It hath beene a little violated, but is defended by Faith her ſiſter : in whoſe company being ſafely come off, ſhee laugheth at her wounds, as being eaſely curable.*

Charity miſtaken. *Cap.* 6.

HEreunto, the Proteſtants are properly Heretiques at leaſt, if not Infidels. Heretiques, becauſe they reject & diſobey the judgment of the Catholique Church. For it is not the matter or quality of the doctrine: But the pride of the man (who prefers his owne opinions before the decrees of the Church,) that properly makes the Heretique. The Heretiques, recounted by *S. Auſtin*, *Epiphanius* and *Philaſtrius* in their Catalogues, were condemned, not ſo much for their errours, (which were many of them not very materiall,) as for their contempt of the Church. *S. Cyprian* and the Donatiſts differed not in the matter of their errour; but the obſtinacy of the Donatiſts, and their diſobedience to the Church made them to bee condemned for Heretiques, when *S. Cyprian* was abſolved, becauſe the Church in his time had not declared her ſelfe. And in like manner the Novatians were condemned on the ſame grounds.

Anſwer,

Anſwer. Sect. 4.

[I.] *OF the nature of Hereſy. The Church may declare and convince an Hereſy, but cannot make any Doctrine heretical properly, unleſſe it be ſuch in the matter of it.* [II.] *The words Hereſy, and Heretique very ambiguous.. How commonly uſed by the Auncients. Of their Catalogues of Heretiques.* [III.] *S. Cyprian (though erring in the point of Rebaptization, juſtly abſolved from Schiſme and Hereſy. The Donatiſts guilty of both.* [IV.] *And the Novatians of Schiſme.*

[I.] BUt though wee doe agree in the ſubſtance of Religion with all true Chriſtian Catholiques in the world; yet all this cannot winne us the Charitable opinion of our Miſtaker. For notwithſtanding all this, hee beleeves us to be not only Heretiques, but no better in effect then Infidells. And hee gives his *reaſon*, which he ſaies, *ſtrikes at the roote and unanſwerably convinces.* His cuſtome is to give us onely words: it is well that he offers us reaſon, which we ſhall be ever willing to heare & conſider of. His reaſon then. Firſt wee are *Heretiques, becauſe in many opinions wee diſobey the Church*; and Hereſy *properly conſiſts not in the matter or quality of the falſe doctrine beleeved, but in the pride of him that maintaines it in contempt of the Church.* Our faith then is defective, becauſe wee beleeve not all that is commaunded by the Church. But 2. which is worſe, we have no true faith at all, no, not

not of those things which we truly beleeve. *For though we firmely assent to many truths, yet wee doe not beleeve them upon the onely true and infallible motive, or upon the right ground, which is the* revelation *of God, and the* proposition *of his Catholique Church. The faith which relies not on this ground is not any true faith, but onely an humane opinion or perswasion.*

Answ. If wee did not dissent in some opinions from the present Roman Church, wee could not agree with the Church truly Catholique. But the Mistaker after his fashion, is ever begging what will never be granted or proved, that *his Roman Church is all one with the Catholique.* What *Optatus* said of the *Donatists* (who arrogated to themselves alone the name and priviledges of the Church, exclusively to all others,) the same say wee of the Popes part; *Vestra pars quasi Ecclesia est, sed Catholica non est:* Their Church is truly so called in some sort, being *a corrupt member of the Catholick*, but the Catholick Church it is not. *Optat.* lib. 3.

The Catholique Church is carefull to ground all her declarations in matters of

of faith upon the divine authority of Gods written word. And therefore whosoever wilfully opposeth a judgement so wel grounded, is justly esteem'd an Heretique: not properly, because he disobeyes the Church; but because hee yeelds not to Scripture sufficiently propounded or cleared unto him. So saith (*a*) S. *Austin*, and (*b*) S. *Hierom* expressly. The best (*c*) learned in the Church of Rome confesse, that the Scripture was given *as a sufficient and infallible rule for the government of the whole Church, so as any doctrine not conformable thereunto must either bee rejected as hereticall, or suspected as impertinent to religion.* It is confessed also that the *Church* (*d*) *hath no power to*

(*a*) *August.* de Gen. ad lit. lib. 7. cap. 9. Omnes Hæretici Scripturas Catholicas legũt: nec ob aliud sunt Hæretici, nisi quòd eas non rectè intelligentes, suas falsas opiniones contra earũ veritatem pervicaciter asserunt. Idem habet Epist. 222.

(*b*) *Hier.* in Galat. cap. 5. Hæreticus est quicunque aliter Scripturam intelligit, quàm sensus Spiritus S. flagitat, licet de Ecclesiâ nõ receserit.

(*c*) Divinæ Scrip. integra & firma regula veritatis. Dist. 37. c. *Relatum. Gers.* de exam. doctrin. par. 2. consid. 1. Oper. part. 1. pag. 541. Scriptura nobis tradita est tanquam regula sufficiens & infallibilis pro regimine totius Ecclesiastici corporis & membrorum usque in finem sæculi. — cui se non conformans alia doctrina, vel abjicienda est ut hæreticalis, vel ut suspecta & impertinens ad religionem prorsus est habenda. Vide infra Sect. 5. initio, ad lit. (*f*)

(*d*) *Almain.* in 3. D. 25. q. 1. Resolutio Occham est, quòd nec tota Ecclesia, nec Concilium generale, nec summus Pontifex potest facere Articulum quod non fuit Articulus. Sed in dubiis propositionibus potest Ecclesia determinare an sint Catholicæ — Tamen sic determinando, non facit quòd sint Catholicæ, quum priùs essent ante Ecclesiæ determinationem. Sic etiam *Turrecremata, Alphonsus, Adrianus* apud *Cas.* lib. 12. cap. 8. *Scotus* in 1. D. 11. q. 1. in fine. In novâ Hæresi ve sua prius erat de fide, etsi non ita declarata. *Bonavent.* in 1. D. 11. A. 1. q. 1. ad fin. Hæretici multa, quæ erant implicita fidei nostræ, explicitè explicare, male

make any Article of faith, or to adde any thing to the doctrine of faith. Her duty is onely to (*e*) *explaine and declare* the truth according to *Scripture*, and from thence to draw all her concluſions. (*f*) For the Articles of the faith *cannot encreaſe in ſubſtance, but only in explicatiõ.* Hence it followes; that all neceſſary or fundamentall truth is contained in Scripture, which is the *rule* according to which the Church is to judge (*g*) of *truth and errour*. Her declaration is onely to fetch *out* that truth which is *in* the Scripture: her expoſition of the Text muſt not be an addition to it. It is a faulty and erronious declaration, which in ſtead of declaring gives another and a contrary ſenſe. Neither is any doctrine neceſſary or true, becauſe the Church declares it ſuch, but becauſe it is ſuch in it ſelfe by warrant of Scripture. If the Church walk not by *this rule*, (*h*) *ſhe is*

(*e*) *Bellarm.* lib. 2. de Concil. cap. 12. Concilia quùm definiunt, non faciunt aliquid eſſe infallibilis veritatis, ſed declarant. *Gerſ.* de err. circ. præcept. *Non occides.* part. oper. 1. pag. 406. ult. edit. Papa vel generale Concilium determinando de fide, nihil faciunt aliud, niſi declarare talia eſſe de fide. *Canus* lib. 2. cap. 7. Ingenuè fateamur non eſſe nunc novas revelationes expectandas, ſive a ſummo Pontifice,

ſive à Concilio, ſive ab Eccleſiâ totâ. Vide *Th.* 2. 2. q. 1. A. 10. ad 1. (*f*) *Aquin.* 2, 2. q. 1. A. 7. in corp. (*g*) κριτὴς ἀληθοῦς ἑ ψεύδους. *Arist.* lib. 1. de Anim. See the learned *Anſwer* to *Fiſher's* Relation of his 3. Confer. p. 9. (*h*) *Mag.* 1. D. 11. lit. C. Qui prætergreditur fidei regulam, non incedit in viâ, ſed recedit à viâ. *As the old Donatiſts*: Quod volumus Sanctum eſt. *Ticonius* Donatiſta apud S. *Auguſt.* cont. Epiſt. Parmen. lib. 2. cap. 13.

out

out of her way. And in this *byway* ſcarſe any Church hath wandred farther, then the Church of Rome, which hath defined or declared very many things to be fundamentall Truths or Hereſies, which are nothing leſſe: following herein no other rule but her owne fantaſy.

As in Truth, ſo in Hereſy, the Church may declare what is Hereſy, ſhee may convince & cenſure it: but ſtill according to her Rule, the Scripture. Neither is any doctrine Hereticall, becauſe it oppoſeth the definition of (*i*) the Church, but becauſe it oppoſes that Scripture, on which the Church grounds her definition. The doctrines of *Arius*, *Macedonius*, *Neſtorius*, *Eutyches* were in themſelves Hereticall, even before they were ſolemnely condemned in the 4. generall Councells.

(*i*) *Alp. a Caſtro.* l. 1. adv. Hæreſ. cap. 8. Eccleſia ſua definitione non facit talem aſſertionem eſſe Hæreſim, cùm etiamſi ipſa non definiviſſet, eſſet Hæreſis. ſed id efficit Eccleſia, ut nobis perſuam Cenſuram pateat illud eſſe Hæreſim—*ib.* Ideò dicitur veritas aliqua Catholica, quia à Deo in Scripturis revelata eſt, & è contra.

[II.] But, ſaith the Miſtaker, *the Hereſies mentioned by Philaſtrius, Epiphanius and S. Auſtin in their Catalogues, were many of them errours in themſelves of no*

great

great moment or importance: yet they were all esteemed Heresies, because they were held in disobedience to the Church. So likewise the errour of rebaptization was for the matter of it the very same in S. Cyprian, and in the Donatists: yet the Donatists were accounted Heretiques for despising the iudgement of the Catholique Church, & S. Cyprian not so, because hee conserved himselfe within the amity and communion of the Church. Therefore properly & formally he is an Heretique that contradicts the definitions of the Church.

Answ In all ages, almost, the imputation of Heresy hath beene too too frequent and familiar among Christians; and in this age above all, wherein Christendome is so miserably broken into numberlesse fragments and pieces. It is a thing purely impossible for the learnedst man in the World, exactly to recount all the severall Sects and subdivisions of Christians, or such as pretend to Christianity. And every Sect hath some Zelots, so passionately in love with their owne Opinions, that they condemne all others, differing from them, to be *Heretical*. So there lives not

not a Christian on earth, who in the judgment of many others is not an *Heretique*. I speake not this in favour of any Heretique or Heresy justly so called, ancient or new. But surely as this imputation is a grievous crime where it is true: so it is no lesse grievous a calumny, if it bee ungrounded. And it is good counsell, which (*k*) *Alphonsus à Castro* gives, *Let them consider who pronounce so easily of Heresy, how easy it is for themselves to erre.* Very good advise, though *Alphonsus* himselfe makes very little use of it, and forgets it too often.

(*k*) Contra. Hæres. lib. 3. & lib. 1. c. 7. Quia tam leviter de Hæresi pronunciant, sæpe fit ut suâ ipsorum seriantur sagittâ, incidantque in eam foveam, quam alios parabant.

As all Truth is not of equall moment or necessity, so all errours are not of the same malignity and danger. Every Heresy is an error; but (*l*) *each error is not Heresy.* What Heresie is properly, or what it is that makes an Heretique, is a thing either *meerly impossible, or extremely difficult to define*, in the opinion of (*m*) S. *Austin:* who promised and (*n*) intended a treatise purposely of this matter, but his death or other thoughts

(*l*) *Aug.* de Hæres. in præf. Non omnis error Hæresis est, quamvis omnis Hæresis errore aliquo, &c. *Id. alibi* Errare possum, Hæreticus esse nolo. *Bellar.* lib. 3. de Euchar. cap. 8. §. *Ac primum.* Hæresis est, cujus contraria est veritas fidei à Deo revelata. (*m*) Quid faciat Hæreticum, regulari quâdam definitione comprehendi, sicut ego existimo, aut omninò non potest, aut difficillimè potest. *Id.* ubi supra. (*n*) In fine libri ad Quodvultdeum.

prevented

prevented him. But it is most evident, that those (o) ancient writers in their Catalogues (and elsewhere) doe not use the words, *Heresy* or *Heretique*, in their exact or proper notion, but in a very large and generall signification not distinguishing betweene *Heresy* and *error*. Whatsoever opinion they conceived to bee contrary to the common or approved opinion of Christians, that they called an *Heresy*; because it differed from the received opinion, not because it opposed any formall definition of the Church. This may appeare by many circumstances.

1. S. *Austin* was desired by his Friend *Quodvultdeus*, to set downe *all* (p) *opinions of Heretiques differing from truth.* Every false opinion is not properly an *Heresy*, or condemned by a definition of the Church.

2. The same Author saith of (q) *Philastrius*, that hee ranked many things in his Catalogue of Heresies, which in his judgement were not truly so named. Therefore either *Philastrius* set downe many Heresies, not defined to bee such by the Church, or else S. *Austin* should be

(o) *Tellar.* de Script. in *Philast.* Observandum est multa a *Philastrio* inter Hæreses numerari, quæ verè Hæreses non sunt. *Dion. Petav.* Animad. in *Epiphan.* initio de Inscript. operis. Hæresis nem. é latissimè ab *Epiphanio* usurpatur, nec ad Theologorum normam vocabuli illius usus exigendus est.

(p) *Præfat. de* Hær. ad *Quodvult.* Peris exponi, omnia omnium quibus à veritate dissentiunt.

(q) Hær. 80. Alias ipse commemorat, quæ mihi appellandæ Hæreses non videntur.

be an Heretique, who denied them to be Hereſies after the Church had defined them.

3. Laſtly, he notes that *Philaſtrius* & *Epiphanius* differ in the number of their Heretiques, becauſe they differed in their judgement of Hereſy; (r) *that ſeeming an Hereſy to the One, which ſeemed not ſo to the Other.* Himſelfe differs from them both, profeſſing the reaſon to bee, becauſe it is hard to agree upon the true nature and definition of Hereſy. He was not then of our Miſtakers opinion, that the definition of the Church is that which makes an Hereſy.

The like difference may bee obſerved in the Writers of the Roman Church. (s) *Alphonſus à Caſtro* often taxes the *miſerable errours*, as he calls them, of *Guido Perpinianus*, *Bernardus de Lucemburgo* and others in their *Catalogues of Heretiques*, and in their judgement of Hereſy, wherein he thinkes them many times miſtaken. And will the Miſtaker ſay, that all the Hereſies recounted by * *Alphonſus* himſelfe, *Prateolus*, and the like, were errours publiquely condemned by the definition of the Church?

(r) *Auguſt.* ib. proculdubio in ea quæſtione ubi diſputatur, quid ſit *Hereſis*, non idem videbatur ambobus, &c.

(s) *Alph.* in Præfat. & l. 1. cap. 9. Patet miſerè erraſſe *Bern. de Lucemburgo* Hæreticorum Catalogum deſcribentem. * *Bzov.* — *Baron.* Tom. 19. ad an. 1574. num 96. p. 897. *Card. Cajetanũ*, *Gabriel Prateolus* & *Alphonſus* de Caſtro in ſuis Hæreticorum Catalogis inter Hæreticos per ſummam injuriam adſcripſere.

It

It is true, when the Church hath declared her selfe in any matter of Opinions or of Rites, her Declaration obliges all her Children to peace and externall obedience. Nor is it fit or lawfull for any private man to oppose his judgement to the publique. He may offer his contrary opinion to bee considered of, so he doe it with evidence (or great probability) of Scripture or reason, and very modestly, still containing himselfe within the dutifull respect which hee owes. But if he will factiously advance his owne conceits, and despise the Church so farre, as to cast off her communion: hee may be justly branded and condemned for a Schismatique, yea and an Heretique also in some degree, and *in foro exteriori*; though his opinion were true, and much more, if it bee false.

[III.] And this was it that made one great difference betweene S. *Cyprian* and the *Donatists*, though they agreed in the error of Rebaptization. For the *Donatists* had other errours more grosse and dangerous, and even amounting to Heresy in the matter of them, whereof

S.*Cyprian* was no way guilty, as ſhall appeare. S.*Cyprian* was of opinion that *all Heretiques* returning to the Catholique Church ought to be rebaptized. *Stephen* at the ſame time Biſhop of Rome held the direct contrary, that *no Heretiques* ſhould be rebaptized. Both of them erred, and both ſaid true, in ſome ſenſe. The ambiguity of the word *Heretique* deceived them. For the Catholique Church, afterwards in the Councell of *Nice* declaring her ſelfe in that Controverſy, diſtinguiſhed of Heretiques, and decreed that (*t*) *Some* ſhould not bee rebaptized, but received with a ſimple benediction; and that (*u*) *Others* ſhould be. But the diſpoſition and cariage of *Stephen* and *Cyprian* in this buſines was very different, & very remarkable.

(*t*) *Concil. Nic. Can.* 8. *Cathari*

(*u*) *Pauliani-ſtæ ſeu Samoſateniani ibid. Can.* 9. & *Conc.* 6. *in Trull. Can.* 95.

Stephen in a violent heat (*w*) excommunicates all the Biſhops of *Cilicia*, *Cappadocia*, *Galatia*, *&c.* becauſe they were not of his minde. When they ſent ſome Biſhops of their Company to him fairely to treate of the matter, He (*x*) forbids them to be received into any houſe or harbor. He uſes *Cyprian* with termes of reproach, calls him (*y*) *falſe Chriſt*, *falſe Apoſtle*

(*w*) *Euſeb.* Hiſt. l. 7. cap. 5. ſec. Græc. edit.

(*x*) *Vide Firmilian.* Epiſt. inter Epiſt. *Cypr.* 75. ad fin.

(*y*) *Ibid.*

Apostle, deceitfull Worker. With *Stephen* agreed his Italian Bishops.

On the other side, notwithstanding this Declaration of the Bishop and Church of Rome in this Controversie, S. *Cyprian* (*a*) persisted in his opinion; and with him 80. Bishops of Africa, Synodically assembled at *Carthage*, besides those other of the East. For in that age men did not beleeve, that the Roman Church was infallible, or that it was Heresie to dissent from her judgement, or not to submit to her authoritie. But the behaviour of *Cyprian* was full of sweetnesse and modesty. He delivers his owne firme opinion; but withall (*b*) professes, that *he meant not to prescribe* etiam ipse facerut in Epist. ad *Pompeium*, ubi arguit *Stephanum* Papam erroris. Et tamen *Cyprianus* semper est habitus in numero Catholicorum.

(*a*) *Bellar.* l. 2. de Concil. cap. 5. Constat *Cyprianum* Papam cum nationali Concilio omnium Episcoporum Italiæ, statuisse non debere Hæreticos rebaptizari, & eandem sententiam postea approbâsse etiam *Stephanum* Papam, & jussisse ut Hæretici non rebaptizarentur. Et simul constat *Cyprianum* contrarium sensisse & mordicus defendisse; id quod

(*b*) *Cypr.* Epist. 72 ad *Stephan.* Quâ in re, nos vim nemini facimus, nec legem damus; cùm habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisq; *Propositus.* *Id.* Epist. 73. ad *Jubaianum* in fine. Hæc breviter pro nostra mediocritate rescripsimus, nemini præscribentes aut præjudicantes, quò minùs quisq; Episcoporum, quod putet, faciat, habens arbitrii sui liberam potestatem. Nos, quantum in nobis est, cum Collegis & Coëpiscopis nostris non contendimus, aut cum quibus divinam concordiam & Dominicam pacem tenemus. *Et mox* Servetur à nobis patienter ac firmiter Charitas animi, Collegii honor, vinculum fidei, & concordia Sacerdotii. *Id.* in Præf. Concil. Carthag. Superest ut de hâc re Singuli, quid sentiamus, proferamus: Neminem judicantes, aut a jure communionis aliquem, si diversum senserit, amoventes. Neq; enim quisquam nostrûm tyrannico terrore ad obsequendi necessitatem Collegas suos adigit.

ſcribe or give laws to any; that *every Biſhop might freely follow his owne judgement*; that *he would not contend with any of his Collegues about this matter, ſo farre as to breake divine concord and the peace of our Lord*; that *he was farre from judging or cenſuring any of his Brethren, or cutting off from his communion any that were of a different minde*: that *in ſuch caſes none ought to conſtraine his Collegues by tyrannicall terrour* (therein glancing at the procedures of *Stephen*,) *to a neceſſity of beleeving or following what he thinkes meet.* This modeſtie and Charitie is very often and very deſervedly commended by (c) S. *Auſtin*; who upon *th*is ground frees that holy Martyr from Schiſme, (and much more from that Hereſie) whereof the Donatiſts after him were deeply guilty.

(c) *Aug.* de Bapt. cont. Donat. l. 1. c. 18. & l. 2. c. 1, 2, 3, 4. & 10. l. 3. c. 1. & 3. l. 4. c. 10. l. 5. c. 17. l. 6. c. 6. & Epiſt. 48. & *paſſim.*

For the Donatiſts purſued and maintained their errour with extreame pride, faction, and fury. They diſſented without reaſon not onely from the Roman or African Particular Churches, but from the great and grave Councell of *Nice*, repreſenting the whole Catholique Church. They ſeparated from the Com-

Communion of all other Chriſtians, charging (*d*) them with falſe crimes whereof themſelves were guilty. They vaunted that (*e*) *Chriſt had no Church on earth, but in the part of Donatus*; and that *Salvation could not be found but in their Aſſemblies.* They eſteemed Catholiques to bee *no better then* (*f*) *Pagans*, (*g*) *hated them, diſdained to ſalute them*, (*h*) *waſhed their Church-wals and their veſtiments, broke their Chalices, ſcraped their Altars*, pretending that all were polluted by the very touch of Catholiques. (Is not much of this *Donatiſme*

(*d*) *Aug.* Epiſt. 172. Soletis nobis objicere, non ſolùm in noſtris crimina non probata, ſed potius in veſtris probata, *Id.* l. 2. de Bapt. cont. Donatiſt. c. 6. veſtros fuiſſe Traditores manifeſtiſſima rerum geſta teſtantur. *Optatus* l. 1. Omnia quæ in Traditores & Schiſmaticos dici potuerunt, Parmeniane, veſtra ſunt. Vide *Geſta purgationis Felicis.* (*e*) *Optat.* lib. 2. Eccleſia una eſt. Eam tu, frater Parmeniane, apud *vos ſolos* eſſe dixiſti. *Et poſt.* Nitimini ſuadere hominibus apud *vos ſolos* eſſe Eccleſiam. Vide *Aug.* Epiſt. 50. & 161. (*f*) *Optat.* l. 3. Verba ſeductionis veſtræ ſunt, Attendite poſt vos, Redimite animas veſtras. Veſtrum eſt dicere hominibus Fidelibus & Clericis, Eſtote Chriſtiani. Et unicuiq; dicere, *Cai Sei*, aut *Caia Seia*, adhuc Paganus es aut Pagana. *Idem* l. 4. Veſter ſermo eſt, quem ad pacis filios habetis, dum dicitis, periſtis; attendite poſt vos, perit anima veſtra. *Aug.* Enarr. in Pſ. 32. conc. 2. ad fin. Iſti qui dicunt, non eſtis Fratres noſtri, Paganos nos dicunt: *Id.* de Bapt. cont. Donat. l. 2. c. 7. Conſule animæ tuæ, aiunt, eſto Chriſtianus. O improbam rabiem, quum Chriſtiano dicitur, eſto Chriſtianus! (*g*) *Optat.* lib. 4. Vos odio nos habetis, Fratres uti; veſtros. Auditorum animis infunditis odia, inimicitias docendo ſuadetis, docentes ne *Ave* dicant cuiquam noſtrûm; tollunt commune inter homines ſalutationis officium. (*h*) *Optat.* l. 6. Raſiſtis Altaria, fregiſtis Calices, laviſtis Pallas, parietes & incluſa ſpatia ſalſâ aquâ ſpargi præcepiſtis. Ad *Aggæum* Prophetam video vos velle confugere, ubi ſcriptum eſt, *Quæ attigerit pollutus, polluta ſunt.*

to be found at this day, in ſome that pretend themſelves to be the onely Catholiques? They may doe well to looke to it.)

For this unworthy contempt of the Catholique Church, thoſe wretches were worthily accounted ſchiſmatiques in the higheſt degree: And Heretiques alſo for denying the *Church to be Catholique*, by their reſtraining of it to a corner of Africa. But becauſe the moſt of them erred out of a well meant zeale, being ſeduced by their Guides, and ſo *Hæreticis credemes* rather then *Hæretici*, (according to S. *Auſtins* diſtinction, *De utilitat. Cred. cap.* 1.) and rather (*i*) continuing in the Schiſme, then Authors of it; and becauſe the worſt of them in the midſt of their Schiſme, and Hereſie retained *the* (*k*) *ſubſtance* (for the moſt important parts) *and Sacraments of our Religion*: Therefore the Catholiques much more mildly judged of them then of the followers of *Arius*, *Eunomius*,

(*i*) *Optat.* l. 7. Vos jamdudum in communionem noſtram voluimus recipere, quia vos illo tempore non peccâſtis, ſed Principes veſtri.

(*k*) *Optat.* l. 5. Et apud vos & apud nos una eſt Eccleſiaſtica converſatio, communes lectiones, eadem fid. ſ, ipſa fidei Sacramenta, eadem myſteria. Et l. 1. Idcò poſt vos non emendamus, quia & apud nos & apud vos, unum eſt Sacramentum *Aug. Epiſt.* 164. Sacramenta, quæ non mutantur, approbantur à nobis. Et *Id.* Epiſt. 48. In multis eſtis nobiſcum, in Baptiſmo, in Symbolo, in cæteris Dominicis Sacramentis. *Id.* contr. Epiſt. *Parmen.* l. 2. cap. 13. Sicut Baptiſmus in eis, ſic ordinatio manſit integra, quia in præciſione fuit vitium, non in Sacramentis, quæ, ubicunq; ſunt, ſancta ſunt.

or the like, *expreſly* (*l*) *ſevering* them from ſuch capitall Heretiques as erred in the prime & moſt fundamentall Verities, concerning the Deitie, the Incarnation of Chriſt, &c. They requited all their hatred with good will, *acknowledged them to bee their* (*m*) *Brethren, loved* (*n*) *and pittied and prayed for them.* Though the peeviſh Schiſmatiques did

(*l*) *Optat.* lib. 1. Benè dauiſti hortum Hæreticis fratet *Parmeniane*, benè ſubduxiſti anulum iis, vobis vero Schiſmaticis, quamvis in Catholicâ non ſitis, hæc negari non poſſunt quia nobiſcum vera & communia Sacramenta traxiſtis. *Et mox.* Quid tibi viſum eſt hæc & vobis voluiſſe negare, quos Schiſmaticos eſſe manifeſtum eſt. *Et ſtatim.* Volabam ut ſoli damnarentur Hæretici: quantum in te eſt & jam vos ipſos cùm eis una ſententia ferire voluiſti. *Auguſt.* Epiſt. 164. Non objicimus vobis niſi Schiſmatis crimen, quod etiam Hæreſin malè perſeverando feciſtis. (*m*) *Aug.* in Pſal. 32. Conc. 2. ad fin. Velint, nolint, fratres noſtri ſunt. Vide eum etiam contr. Donatiſt. poſt Collat. cap. ult. *Optat.* lib. 1. Quamvis Donatiſt. nos odio habent & execrentur, & nolint ſe fratres noſtros dici, tamen nos recedere à timore Domini non poſſumus. Sunt ſine dubio Fratres noſtri, quamvis non boni. Quare nemo miretur, eos nos appellare fratres, qui non poſſunt non eſſe fratres. *Et mox.* Non ſint Collegæ ſi nolint; tamen, ut ſuprà diximus, fratres ſunt. Frater igitur meus *Parmenianus, & ſic poſſim, Id.* lib. 4. initio. Si tu non vis eſſe frater, ego eſſe incipio impius, ſi de nomine iſto tacuero. Eſtis enim fratres noſtri, & nos veſtri. *Et ſtatim.* Vos nobiſcum, id eſt, cum fratribus veſtris, pacem habere non vultis. Non enim poteſtis non eſſe fratres quos iiſdem Sacramentorum viſceribus una mater Eccleſia genuit, quos eodem modo adoptivos filios Deus pater excepit. (*n*) *Aug.* Epiſt. 166. Concordate nobiſcum fratres, diligimus vos; hoc vobis volumus quod & nobis. *Id.* Epiſt. 68. Nos cum magnâ dilectione ſervamus veſtres illæſos: legimus illis loca, quibus ipſe error convincitur, qui fratres à fratribus ſeparat. *Optat.* lib. 4. Oramus pro vobis quia volumus: & vos pro nobis & cum non vultis. Vides, frater Parmeniane, ſanctæ germanitatis vincula inter nos & vos in totum rumpi non poſſe.

much abuſe this Charitie of good Catholiques towards them. For hence they tooke occaſion to argue in favour of their Schiſme and Hereſie: as if their Adverſaries by their owne confeſſion did juſtifie it and them: reaſoning thus, or to the like purpoſe: (o) *Your ſelves* (ſaid they to the Catholiques) *confeſſe our Baptiſme and Sacraments and Faith* (for the moſt part) *to be good and available; We deny yours to be ſo, and ſay there is no Church, no Salvation amongſt you. Therefore it is ſafeſt for all to joyne with us.* Doe not the Romaniſts at this day in the very ſame manner abuſe the Charity of Proteſtants? And is not this directly that Charme, wherewith they worke ſo powerfully upon the ſpirits of ſimple people? Our anſwer is the ſame which S. *Auſtin* oppoſed to the Ancient *Donatiſts* in the places cited.

By the way; from that favourable

(o) *Aug.* Cont. lit. Petil. lib. 2. cap. 38. *Petilianus* dixit: Venite ad Eccleſiam populi, & refugite Traditores, ſi perire non vultis. Nam ut facilè cognoſcatis, quòd cùm ipſi ſint rei, de fide noſtra optimè judicent; Ego illorum infectos baptizo, illi meos recipiunt baptizatos. Quod omnino non facerent, ſi in Baptiſmo noſtro culpas aliquas agnoviſſent. Videte ergo, quod damus, quàm ſit ſanctum, quod deſtruere meruit ſacrilegus inimicus. *Id.* cont. *Creſcon.* Gram. lib. 1. cap. 21. Intentio tua eſt, in parte Donati hominem potius baptizari oportere: hanc intentionem hinc probare conatus es, quòd etiam Nos eſſe illic Baptiſmum non negamus. *Id. ibid.* lib. 4. cap. 4. quæris à me, à quo te baptizari conveniat, utrum ab eo potius quem & ego Baptiſmum habere confirmo, an ab eo quem tuus hoc non habere contendit. Vide *eundem*, de Bapt. cont. Donatiſt. lib. 3. cap. 19. & 21.

judgement

judgement and opinion which good Catholiques in that age had of the Donatiſts, eſteeming them to bee their Brethren, notwithſtanding their Schiſme and Hereſie, theſe Corollaries may be probably deduced.

1. It ſeemeth that an Hereticall Church (wherein ſome Hereſy is publiquely maintained by the Guides and Paſtors of it,) is in ſome kinde the Spouſe of Chriſt, and bringeth forth (p) Children to God, and Brethren to the Orthodox beleevers. Eſpecially, if She baptize her Children in the name of the Trinity; as did the Donatiſts.

(p) *Auguſt.* de Bapt. con. Don. l. 1. c. 10. Eccleſia Catholica etiam in communionibus diverſorum ab unitate ſeparatis, per hoc quod ſuum in eis habet, ipſa utiq; generat Filios Chriſto per Baptiſmum.

2. It ſeemeth, that even in an Hereticall Church Salvation may be had; as a child may be borne in a plaguy houſe, and may live, though he have a running botch on his body. In ſuch Churches the very ignorance and ſimplicity of the Vulgar is a preſervative to them againſt the poyſon; more hopes of them then of the Learned.

3. It ſeemeth to ſome (q) men of great learning and judgement (*but herein I had rather leave the Reader to his judgement, then interpoſe mine owne*) that all who

(q) *Mr. Hooker* lib. 3. §. 1 7b. *Mariana* of the Church. cap. 1. §. 4. & cap. 7. §. 10.

who profeſſe to love and honour Jeſus Chriſt, (though it be in much weakeneſſe and with many errours, yet) are in the viſible Chriſtian Church, and by Catholiques to be reputed Brethren. Or to the ſame purpoſe; whereſoever (ſay they) a company of men do joyntly and publiquely profeſſe the ſubſtance of Chriſtian Religion, which is, *Faith in Ieſus Chriſt the Sonne of God and Saviour of the world, with ſubmiſſion to his doctrine in minde and will*: there is a Church wherein Salvation may bee had, notwithſtanding any corruption of judgement or practice; yea although it be of that nature that it may ſeeme to fight with the very foundation, and ſo hainous as that in reſpect thereof the people ſtained with this corruption are worthy to be abhorred of all men, & unworthy to be called the Church of God.

For further illuſtration and proofe of this opinion, theſe things are ſaid.

1. For illuſtration of it: their meaning is more fully explained in theſe propoſitions.

1. *A Church wherein ſalvation may be had*, they account every Congregation wherein

wherein there are meanes, by which any within it may obtaine ſalvation and life: becauſe every ſuch Congregation is a companie of men called by God from the damnable eſtate of the world, in which there is no ordinarie meanes of ſalvation.

2. In every ſuch Church, the more pure and full it is in the profeſſion of *reveiled truths*, the more readie and eaſie is their way to heaven: becauſe by ſuch profeſſion they do honour God the better, whoſe truth it is, and are better directed to doe him acceptable ſervice. And the more that any Church doth ſwarve from reveiled truths, the more dangerous their caſe is, and the more difficult their paſſage towards happineſs.

3. The ſame truths are not alwaies alike neceſſarie to be beleeved in every Church: becauſe they are not at all times alike *clearely reveiled*. It was not ſo neceſſarie for Peter and Thomas, or for the Church of that time or before it, to beleeve that *Chriſt ſhould dy and riſe againe*; when there was no other revelation for it, but what was obſcurely conteal-

contained in the Old Teſtament: as it is now for all Chriſtians, which have theſe and the like truths ſo cleerly and diſtinctly expreſſed in the New Teſtament; that whoſoever heares the Goſpell and beleeves it, cannot doubt of them. And hence it is, as they think, that the Fathers and Schoolemen (of whom ſee below: Sect. 7.) do now require the beleefe of the *Articles of the Creed*, to diſtinguiſh the Church of Chriſt from Infidells. It is the note of Lucas Brugenſis on Joh. 20. That * before the fulnes of time came, it ſufficed to beleeve in generall *that the promiſed Chriſt* (whoſoever he was) *was to come:* but now, this ſingular propoſition muſt be certainly beleeved, that *Ieſus is Chriſt the Sonne of God*, to the confirmation whereof all miracles are referred. This is now the ſumme and rock of our Chriſtian faith, confeſſed by Peter, Matth. 16. by which (being joyned with good workes) we obtaine eternall life.

2. Now for proofe, that to *beleeve in Ieſus Chriſt the Sonne of God and Saviour of the world with ſubmiſſion to him*, is ſufficient to conſtitute a Church, wherein Salva-

* *Franc. Lucas in Joan.* 20. ver. ult. Antequam veniſſet temporis plenitudo, ſufficiebat credere in genere, promiſſum Chriſtum venturum eſſe, quicunque ille foret: ſed poſtquam venit, fide certiſſimâ credenda eſt hæc propoſitio ſingularis, *Jeſus eſt Chriſtus filius Dei*, ad quam demonſtrandam ſigna omnia referuntur. Hæc eſt ſumma ſimul & petra fidei Chriſtianæ, quam Petrus primus confeſſus eſt: & per hanc fidem conjunctum cum operibus bonis vitam æternam conſequimur.

Salvation may bee had, is warranted, as they think:

1. By Scriptures. (a) *Whosoever shall confesse that Iesus is the Sonne of God, dwelleth in him, and he in God.* Againe, (b) *Every Spirit that confesseth that Iesus Christ is come in the flesh, is of God.* The like passages are (c) elsewhere. S. *Peters* Faith was the same (d) with this; and the Faith of (e) *Martha*, and of the (f) *Eunuch*. And the Faith of all these is approved in Scripture.

(a) 1 Joh. 4. 15.

(b) ibid. v. 2. Vide in h. loc. *Tirinum.*

(c) 1 Joh. 5. 1. & 5.

(d) Mat. 16. 16, 17.

(e) Joh. 11. 27.

(f) Act. 8. 37.

2. Heretiques themselves must bee acknowledged, though a *maimed part*, yet a part of the visible Church. (g) For if an Infidell should pursue to death an Heretique professing Christianitie, onely for Christian professions sake, could we deny unto him the honour of Martyrdome? Yet this honour al men know to bee proper unto the Church. Heretiques therefore are not utterly cut off from the visible Church of Christ. If the Fathers doe any where, as oftentimes they doe, make the true visible Church of Christ, and Hereticall companies opposite, they are to be construed as separating Heretiques, not altogether

(g) *Hooker* ubi supra. *Magelianus* idem probat contra *Beller.* in Tit. 3. vers. 11. annot. 2.

altogether from the companie of Beleevers, but from the fellowship of *ſound Beleevers*. For where profeſt unbeleefe is, there can be no viſible Church of Chriſt: there may be, where ſound beleefe wanteth. Infidells, being cleane *without the Church*, denie directly, and utterly reject the very Principles of Chriſtianity: which Heretiques embrace, and erre onely by miſconſtruction. Whereupon their opinions, although repugnant indeed to the Principles of Chriſtian Faith, are notwithſtanding held otherwiſe, and maintained as moſt conſonant thereunto. To which purpoſe the words of (*b*) *Salvian* an ancient Biſhop of Marſeilles are

(*b*) *Salv.* de Gubern l. 5. Eis traditio Magiſtrorum ſuorum & doctrina inveterata quaſi Lex eſt, qui hoc ſciunt quod docentur. Hæretici ergo ſunt, ſed non ſcientes. Denique apud nos ſunt Hæretici, apud ſe non ſunt. Nam in tantum ſe Catholicos judicant, ut nos ipſos titulo Hæreticæ appellationis infament. quod ergo illi nobis ſunt, & hoc nos illis. Nos eos injuriam divinæ generationi facere certi ſumus, quòd minorem Patre Filium dicunt: Illi nos injurioſos Patri exiſtimant, quia æquales eſſe credamus. Veritas apud nos eſt, ſed illi apud ſe eſſe præſumunt. Honor Dei apud nos eſt, ſed illi hoc arbitrantur honorem divinitatis eſſe quod credunt. Inofficioſi ſunt, ſed illis hoc eſt ſummam Religionis officium. Impii ſunt, ſed hoc putant veram eſſe pietatem. Errant ergo, ſed bono animo errant, non odio ſed affectu Dei, honorare ſe Dominum atque amare credentes, quamvis non habeant rectam fidem, illi tamen hoc perfectam æſtimant Dei Charitatem. qualiter pro hoc ipſo falſæ opinionis error in die judicii puniendi ſint; nullus poteſt ſcire niſi Judex.

very

very remarkable, concerning ſome Arian Heretiques, of whom he ſpeakes thus: *The tradition of their Teachers, and the doctrine which they have learned, is to them as it were a Law: they beleeve as they have beene inſtructed. They are Heretiques then, but not wittingly. Briefly, they are Heretiques in our judgement, but not in their owne. For they eſteeme themſelves ſo good Catholiques, that they defame us with the title of Hereſie. Such therefore as they are to us, ſuch are Wee to them. Wee know aſſuredly that they are injurious to the Divine Generation of the Sonne of God, becauſe they ſay He is inferiour to his Father: They contrarily think us injurious to the Father, becauſe wee beleeve the Sonne to be equall to Him. The truth is on our ſide, but they preſume it is on theirs. Our opinion truly honours God, but they ſuppoſe their opinion to be more honourable to Him. They are indeed undutifull to God, but this they eſteeme a great dutie of Religion. They are impious, but this they think to be true pietie. They erre then, but they erre with a good minde: not out of any hatred to God, but with affection to him, thinking to honour hereby and love the Lord.* Al-

though

though they have not the right Faith, yet they imagin their opinion to be perfect Charitie towards God. How they ſhall bee puniſhed in the laſt day of judgement for this error of their falſe opinion, the Iudge alone knowes.

3. In the Society of ſuch Profeſſors there is (at leaſt there may be) true Baptiſme adminiſtred, and rightly for the ſubſtance of it. And where true Baptiſme may be rightly adminiſtred, there is the Covenant of Salvation in Chriſt ſetled and eſtabliſhed, becauſe the Seale of the Covenant is there allowed. And every Society, in which is the Covenant of Grace, is a Church of Chriſt. Againe, where true Baptiſme is, there, by the confeſſion of the Romaniſts, every one by vertue of that Baptiſme, if himſelfe doe not *ponere obicem*, is made a member of the Church and of Chriſt, and an Heyre of heaven. And hence it followeth, that Children baptized in that Church are regenerated, becauſe they doe not *ponere obicem*. And hence againe, that that Society is a Church of Chriſt, and his Spouſe, which bringeth forth children unto God.

4. The

4. The people of the ten Tribes, after their defection, notwithstanding their grosse corruptions and Idolatry, yet because they professed (by Circumcision and otherwise) to honour the true *Iehovah*, they remained still a true Church, (though a very imperfect and impure Church:) and were therefore called the (*i*) *people of God*, *the beloved of God*, *the Children of the living God*, and God was called the (*k*) *God of Israel*, and said to be *among them*, being also ever readie to direct and counsell them by his true (*l*) Prophets: and lastly, the Kings of Israel are often said to *doe evill in the eyes of God*, that is, (as it may bee probably expounded) in that place, whereupon God did as yet looke with the eyes of his mercy, as upon his Church: though in regard of their *halting betweene God and Baal*, they were said to be *without* (*m*) *the true God, without Priests and Law*, that is without that pure and comfortable worship of God, which his Priests according to his Law ought to have performed. And it seemes by S. *Paul*, that a Christian serving the true God after a false and devised man-

(*i*) Rom. 9. 25, 26.
1 Kings 16. 2.
(*k*) 1 King. 18. 36. & c. 20. 28.
(*l*) 2 Kin. 1. 16. & 5. 8.
1 Kin. 22. 5. 7.
(*m*) 2 Chron. 15. 3.

(n) 1 Cor. 5. 11. ner, may be at once both (n) *a Brother and an Idolater.*

And for ignorances (yea or errours) of the understanding, though very grosse, and (perhaps, by some thought to be) fundamentall, it seemes true Faith may be lodged in the same minde together with them. The Faith of *Rahab* is

(o) Heb. 11. 31. (o) commended, who surely had no great knowledge of the Messiah to commend her. After our Lord had long conversed with his Disciples and instructed them, yet did they not beleeve

(p) Mat. 20. 21. Act. 1. 6. (p) his Kingdome to be spirituall, nor (q) S. *Peter* the necessitie of his Passion,

(q) Mat. 16. 22. though immediately before he had made that goodly Confession, on which the Church is founded. The Christians

(r) Act. 19. 2. of Ephesus knew not (r) *whether there were an Holy Ghost or no*: and many thousand Christian Jews, (s) *did both beleeve the Gospell, and yet were Zealous for the olde legall Ceremonies*, which were by Christ fulfilled and abolished. A learned

(t) Synesius apud Phot. Myriobibl. cod. 26. (t) man anciently was made a Bishop of the Catholique Church, though he did professedly doubt of the last Resurrection of our Bodies.

The

(s) Act. 21. 20.

The Authors of this opinion are of age and abilitie enough to ſpeake for it and themſelves. The Reader may be pleaſed to approve or reject it, as he ſhall finde cauſe.

No doubt, the errors of Poperie, and thoſe other of Ubiquitie, Conſubſtantiation and the like, are errours groſſe & palpable: yet not ſuch as preſently and abſolutely cut off all, that profeſſe and beleeve them, from the Catholique Church and all hope of Salvation; eſpecially if withall they profeſſe reſolutely and heartily to beleeve in Jeſus Chriſt, and to obey him according to his word ſo farre as they can underſtand it, or can be taught it. For howſoever ſome skilfull Diſputant by Logicall deduction may from thoſe opinions inferre ſome conſequences damnable and deſtructive to the Faith: yet the erring perſons many times doe not ſee or beleeve that any ſuch conſequences follow clearly from their opinions; nay they doe (happily) ſo farre abhorre them, and are ſo well diſpoſed towards truth, that rather then admit any ſuch dangerous conſequents, they would readily renounce

and rectifie their opinions.

But I finde my selfe digressing; I returne and proceed.

By all this it is manifest that S. *Cyprian* agreed with the *Donatists* onely in a part of their errour: but not wholly, nor in their chiefest errours, nor in their faction and obstinacy, which made them guiltie of Schisme and Heresie.

S. *Cyprian* was a peaceable and modest man; dissented from others in his judgement but without any breach of Charity; condemned no man (much lesse any Church) for the contrary Opinion. He beleeved his owne Opinion to be *true*, but beleeved not that it was *necessarie*; and therefore did not proceed rashly and peremptorily to censure others, but left them to their libertie: and finally, he had a teachable and tractable minde, willing to alter his Opinion, if hee had seene reason, and to yeeld to Truth if it had beene cleared unto him. And it is very probable, he had retracted; if hee had lived to heare the judgment of the Nicene Fathers. And this good disposition kept him from falling further into such errours, as the pride and

and obstinacy of the *Donatists* plunged them.

For contrarily the *Donatists*, whilest they furiously contended for one false Opinion, fell by degrees into many more and worse. Such as were these doctrines of theirs, That (*u*) *the efficacy of Sacraments depends on the dignity of the Minister, that being no true baptisme which is not given by a just man*: That (*w*) *the Church ought not to tolerate evill persons in her communion*; That *communion with such persons polluteth and prophaneth the Church, and maketh it no Church*: That therefore (*x*) *all the Churches of the World were perished, because they communicated with Cæcilianus* Bishop of Carthage, *whom they accused* falsely (*y*) too) *to have beene ordained by such as were Traditors*, or had given up the Bible to bee burn't in times of persecution: Consequently, (*z*) that the

(*u*) *Aug* Epist. 167. De Baptismo dicere solēt, tunc esse verum Baptismum Christi, cum ab homine justo datur—vide *cuius* de unit. Eccles c. 21.

(*w*) *Aug.* cont. Ep. Parmen. l. 3. & *passim.*

(*x*) *Aug.* de Hær. ad Quodvultd. c. 69. Donatistæ—pertinaci dissensione in Hæresin Schisma verterunt; tanquam Ecclesia Christi propter crimina Cæciliani, seu vera, seu (quod magis judicibus apparuit,) falsa, de toto terrarum orbe perierit; ubi futura promissa est; atq; in Africa Donati parte remanserit, in aliis terrarum partibus quasi contagione communionis extincta.

(*y*) Vide *Gesta purgationis Felicis*, & *Opt.* lib. 1.

(*z*) *Aug.* de unit. Eccl. c. 13. periisse dicunt de cætero mundo Ecclesiam, & in parte Donati in solâ Africâ remansisse. *& ibi mox*, totus mundus, inquiunt, apostatavit, nos autem—in Ecclesia remansimus. *& iterum*—suam paucitatem commendare conantur, & in sanctis Ecclesiæ multitudinem toto orbe diffusam blasphemare non cessant.

Church remained onely with them in the part of Donatus, and that themſelves were the onely Chriſtians.

Now to omit the reſt: this laſt errour was in the matter and nature of it properly Hereticall, againſt that Article of the Creed, wherein we profeſſe to beleeve the *holy Catholique Church.* For by limiting the Church onely to ſuch as were of their owne communion (in *Africa*, *Rome*, or elſewhere) excluding all others, they denied the Church to be Catholique. And when they were preſſed with this abſurdity by the Catholiques; for a ſhift they deviſed a new and vaine interpretation of the Word *Catholique*, ſaying, that the Church was called *Catholique*, (a) *not becauſe it is ſpred over the whole World or to import the Vniverſality of Nations, but becauſe their Church retained all the Sacraments and obſerved all Gods Commandements, and was perfect and unſpotted.*

(a) *Aug.* Epiſt. 48. ad *Vincentium.* Acutum aliquid videris dicere, cùm Catholicæ nomen, non ex totius orbis communione interpretaris, ſed ex obſervatione omnium præceptorum divinorum & omnium Sacramentorum. *Brevic. Collat.* cum Donatiſtis die. 3. cap. 2. Donatiſtæ reſponderunt, non Catholicum nomen ex Univerſitate gentium ſed ex plenitudine Sacramentorum inſtitutum. Et *Gaudentius* Donatiſta Coll. 3. cap. 102. Hoc eſt Catholicum nomen quod Sacramentis plenum eſt, quod perfectum, quod immaculatum.

This

This perverse confining of the Catholique Church was the principall Heresy of the Donatists, which the Catholique Writers, *Optatus*, S. *Austin*, and others did most of all detest and oppose in them. And in their disputations of this point, they convince their adversaries, not by any authority or definitions of the Church (as our Mistaker pretends) but by testimonies of Scripture, as hath beene observed before, (*b*) and every where summon them to the judgement of *Scripture alone*. S. *Austin* purposely debates this matter with them in his Treatise *de unitate Ecclesiæ*: and therein professes almost in each page, that he wil waive all other reasons or arguments, and confute them *onely by Scriptures*. And that not by Scriptures (*c*) *dark or doubtfull*, but *so cleare that they*

(*b*) *Aug. contr. Cath.* 3. cap. 187. Sola divina testimonia ad Ecclesiam demonstrandam sufficient. & *mox*. Sola divina loquatur auctoritas, sola Dei Scriptura, cui utrique subdimur, in medium proferatur. *Et ibid.* cap. 155. volumus & optamus, negotium Ecclesiæ, non nisi divinis eloquiis terminare. *id.* de unit. Eccl. c. 3. Non audiamus, *Hæc dicit, hæc dicis*, sed audiamus, *Hæc dicit Dominus*—sunt libri Dominici—ibi quæramus Ecclesiam, ibi discutiamus causam nostram. Auferantur illa de medio, quæ adversus nos invicem, non ex divinis Canonicis Libris sed aliunde recitamus—*& sic pacisci*. (*c*) *Aug.* de unit. Eccles. cap. 5. Illa interim sunt seponenda, quæ (in Scripturis) obscurè sunt posita; & figurarum velaminibus involuta & secundum nos & secundum illos possunt interpretari—*& antea*. Jam prædico & propono ut quæcunque aperta & manifesta eligamus. *& mox*. Prorsus quæ alicujus interpretationis indigeat—seponamus. *vide* cap. 14.

need (d) *not to be expounded*, ſo full and expreſſe that they cannot be avoided or eluded. Briefly ſuch as the Donatiſts *could not reſiſt without willfull* (e) *malice and blindneſſe*. Now the point which hee proves by ſo many cleare and full Scriptures, is this; that the *Catholique Church is ſpread and diffuſed over the Earth among all Nations, and may not be incloſed within any one or other ſociety or communion of men whatſoever*. (Wherein he doth as clearly oppoſe *our Romaniſts*, who incloſe all Catholiques and Chriſtians within the Popes communion, as he did the ancient *Donatiſts*.)

It is not then reſiſting the voice or definitive ſentence of the Church which makes an Heretique; but an obſtinate ſtanding out againſt evident Scripture ſufficiently cleared unto him. And the

(d) *Aug. ib. c.* 19. Aliquid proferte, quod non contra vos veriùs interpretetur, quod interprete omnino non egeat: ſicut non eget interprete, *In ſemine tuo benedicentur omnes*; ſicut non eget interprete, *Terra tua orbis terrarum*; ſicut non eget—& c. 20. Nullo interprete indigent Canonicarum Scripturarum teſtimonia, quæ commendant Eccleſiam in totius orbis communione. Et cap. 25. Oſtendant Donatiſtæ aliqua manifeſta de Canonicis libris teſtimonia. & cap. 4. notiſſimis & apertiſſimis teſtimoniis contradicunt. & cap. 15. Manifeſtiſſimis teſtimoniis aſſeruimus Eccleſiam toto orbe diffuſam.

(e) *Aug. ubi ſupra* cap. 1. De Scripturis ſanctis ita ſunt omnia prolata & probata, ut ea negare non poſſit, niſi qui illarum Scripturarum inimicum ſe eſſe profiteur *ibid.* cap. 7. Quis tam ſurdus, tam demens, tam mente cæcus, ut his tam evidentibus teſtimoniis obloquatur? Sed ad manifeſtiora veniamus. *ibid.* cap. 11. Iſtæ divinæ voces de Univerſa Eccleſia ita manifeſtæ ſunt, ut contra eas niſi Hæreticè animoſa perverſitate, & exco furore latrare non poſſint.

Scripture

Scripture may then be ſaid to be ſufficiently cleared, when it is ſo opened that a good and teachable minde (loving and ſeeking truth) cannot gainſay it. For ſome froward and obſtinate perſons wil not bee convicted by any evidence of truth whatſoever. And if the authority of a Councell, or of ſome Church do interpoſe in this conviction, the obſtinacy of Gainſayers is the greater, becauſe there is the greater reaſon to perſwade them. And if any Church doe upon ſuch conviction excommuncate or condemne any refractary Gainſayer, hee ſtandeth guilty of obſtinacy (and ſo of Hereſy) *in foro exteriori*, and for ſuch is to be reputed by the members of the ſame Church. But it is poſſible ſuch a ſentence may bee erroneous, either becauſe the opinion condemned is no Hereſy, or error againſt the Faith, in it ſelfe conſidered; or becauſe the party ſo condemned is not ſufficiently convinced in his underſtanding (not clouded with prejudice, ambition, vaineglory or the like paſſion) that it is an errour.

[IV.] As theſe *Donatiſts*, ſo the *Novatians* alſo were Schiſmatiques for diſobeying

disobeying the publique determination of the Catholique Church, in the same Generall Councell of *Nice*. In the first Ages; before that Councell, the Church was very rigorous in her Discipline. Shee utterly refused (as wee have before observed) to admit unto her Peace and communion (*f*) *some kindes* of sinners, (as Idolaters, Apostats, Murtherers, Adulterers and the like) though they had done many yeares penance, and though they were in their last extremity: thinking fit to leave them to the mercy of God alone, and to make their peace with him by inward repentance. Afterwards Shee saw it convenient to bee more milde and mercifull in her censures: and accordingly declared her selfe in the *Great* (*g*) *Councell*, allowing to all sinners the hope and comfort of her absolution, when they had made her satisfaction, by their humility and penance according to her Canons. The (*h*) *Novatians* stubbornely opposed this publick resolution, pretending that the judgement and practise of former Ages ought not to be altered, and *that* this releasing of severe Discipline would

(*f*) Vide Canones *Concil. Eliberini. Tertul.* de pudic. *Cypr.* Epist. ad Antonian. *& passim.*

(*g*) *Nic. Concil.* Can. 11, 12, 13, 14.

(*h*) *Albaspin.* Sacr. Observ. lib. 2 cap. 21.

would open a gap to vice and licentiousnesse; *that* the Church had no power to reconcile or receive into her society such enormious Sinners though penitent, *that* if she did, she was polluted by their communion. And upon these pretences, they breake out into a formall Schisme and separation.

Before the *Nicene* Councell, many *good Catholique Bishops* were of the same opinion with the *Donatists*, *that the Baptisme of Heretiques was ineffectuall*; and with the *Novatians* that the *Church ought not to absolve some grievous Sinners*. These errours therefore (if they had gone no farther) were not in themselves Hereticall, especially in the proper and most heavy or bitter sense of that word; neither was it in the Churches intention (or in her power) to make them such by her Declaration. Her intention was to silence all disputes and to settle peace and unity in her governement: to which all wise & peaceable men submitted, whatsoever their opinion was. And those factious people for their unreasonable and uncharitable opposition, were very justly branded for Schismatiques. Now

Now for us: the Mistaker (nor his Masters) will never prove, that wee oppose either any Declaration of the Catholique Church, or any fundamentall, or other, truth of Scripture; and therefore he doth unjustly charge us either with Schisme or Heresy.

Charity

Charity miſtaken. *Cap. 6.*

AGaine, the onely right ground and true infallible motive of faith (by which it is produced, & on which it relyes) is the revelation of God & the propoſition of his Church. He therefore who beleeves not every particular Article of Catholique doctrine, which is revealed and propounded by Almighty God and his Church; (which Church is abſolutely infallible in all her propoſalls:) doth not aſſent to any one (even of thoſe which he beleeves) by true faith; becauſe he aſſents not upon the onely true and infallible motive. An aſſent not grounded on this, is no ſupernaturall *divine faith*, but an humane perſwaſion, or ſuſpicion, or opinion. And ſuch is the beleef or faith of Turks, Jews, Moores, and all Heretiques, and particularly of the Proteſtants.

Anſwer,

Anſwer. Sect. 5.

[I.] *Divine revelation, the principall motive and laſt object into which faith ſupernaturall is reſolved. The teſtimony and miniſtery of the Church is of great uſe for the begetting of faith.* [II.] *But the Church hath not an authority unlimited and abſolutely infallible in all her doctrines, as ſome Romaniſts pretend. Others of them reaſonably and fairely limit the Churches infallibility. The Church Vniverſall infallible in fundamentall doctrines. Not ſo in points of leſſer moment.* [III.] *The Miſtaker cannot ſay what he meanes by the Church, whereof he ſayes ſo much. Of the Church repreſented in generall*

Councells

Councells, of which we speak and think more honourably then doe our Adversaries. Yet we think them not absolutely infallible. [IV.] *Of the Pope whom they call the Church virtuall. How his flatterers speak of his authoritie. No Roman Catholique can be assured of his infallibilitie, which is (at the most and best) but problematicall by their owne principles.*

[1] FAith is said to be *divine*, and supernaturall, 1. in regard of the *author* or efficient cause of the act and habit of divine faith, which is the speciall grace of God preparing, inabling and assisting the soule to beleeve. For (a) *faith is the gift of God alone.* 2. In regard of the *object* or things beleeved, which are (b) *above the reach and comprehension*

(a) 1 Cor. 12. 3, 4.

(b) Phil. 1. 29. &c.

hension of meere nature or reason. 3. In regard of the *formall reason*, or principall ground on which faith chiefly relies, and into which it is finally resolved; which is *divine revelation*, or the authority of God, who is the *first truth*. If it faile in any of these, it is no divine or supernaturall faith.

(c) *Scotus, Durand. Gabriel* apud *Cæn.* loc. lib. 2. cap. 8.
(d) *Vide passim apud* Eckium, Pighium, Hosium, Turrianum, Costerum, nequiter & contumeliosè dicta in S. Scripturas.
(e) *Th.* 1. p. q. 1. art. 8. ad 2. Innititur fides nostra revelationi Prophetis & Apostolis facta. *Cæn.* loc. Theol. l. 2. c. 8.

Of the two first respects there is no controversie. For the third that the formall object or reason of faith, the chiefe motive, the first and fartherest principle into which it resolves, *is onely divine revelation*, is a truth (denied by some of the (c) Schoole indeed, and some other (d) unwise and unwary writers against *Luther*, but yet) confessed by the most and best learned of the (e) Roman Doctors.

Nec si nobis aditum præbet Ecclesia;—protinus ibi acquiescendum est. Sed ultrà oportet progredi & solidâ Dei veritate niti. *Stapl.* princ. doctr. lib. 8. cap. 20. Apostolorum & prophetarum immediatè revelata fides in solum revelatorem Deum ultimò resolvebatur: eum solum pro formali objecto habuit; in eum solum tanquam supremam atque ultimam credendi causam desinebat & sistebat. Ergò & reliquæ totius Ecclesiæ fides idem formale objectum habet. *Becanus* Sum. pag. 2. cap. 8. quæst. 8. Conclus. 3. Assensus fidei formaliter resolvitur in primam veritatem revelantem —Atque hîc sistitur. *Ægid. de Coninck.* de Actib. supernat. disp. 9. dub. 5. concl. 4. Id in quod nostra fides tanquam objectum formale ultimò resolvitur, sive objectum formale propter quod credimus non solùm articulos fidei esse veros, sed etiam eos esse à Deo revelatos, est testimonium primæ veritatis.

ctors. And that this revelation, for all necessarie points, is (*f*) *sufficiently* and (*g*) *clearely* made in the Scriptures, either in expresse termes, or by manifest deduction, is the constant Doctrine of Antiquity, even till the latter times. If the whole object of faith be thus contained in Scripture, then surely no new doctrines or revelations without, or beside Scripture may be admitted: neither is the proposition of any Church, or any person, in matters of faith, to be

(*f*) *Basil. M.* de judicio Dei, sive proœm. in Ethic. λέγω τὸν μηδὲν ἐκλείπειν τῶν πρὸς ἀρετὴν χρησίμων, ἢ ὑπερπλεον. *Athanas.* Orat. contr. Gentes; initio. Αὐτάρκεις ἐστὶν αἱ ἁγίαι γραφαὶ εἰς τὴν τῆς ἀληθείας ἀπαγγελίαν. *Cyrill. Hierosol.* Catech. 4. σύντομος δὲ περὶ τῶν θείων τῆς πίστεως μαθημάτων, μηδενὶ τρόπῳ περὶ παντὸς πράγματος. *Theod. Dial.* 1. Αγωγ. Ἐγὼ μὲν πίθομαι τῇ θείᾳ γραφῇ *Hilar.* lib. 2 ad Constant. *Augustin.* lorsdar Imp. idem tantùm secundùm ea quæ scripta sunt desiderantem. *Vincent. Lirin.* c. 2. perfectus Scripturarum canon ad omnia satis superq; sufficit. *Et iterum* Commonit. 2. c. 1. *Tho.* 2. 2. q. 1. A. 10. ad 1. In doctrina Christi & Apostolorum veritas fidei est sufficienter explicata. *Idem* disp. de fide. art. 10 ad 11. Succ. floribus Apostolorum non credimus, nisi in quantum nobis annunciant ea, quæ illi in Scripturis reliquerunt. *Durand.* Præfat. in Sent. S. Scriptura mensuram fidei exprimit. *Scot.* in Prol. Sent. qu. 3. Theologia nostra non est nisi de his quæ continentur in Scriptura, & de his quæ possunt elici ex ipsis. *Gerf.* de examin. doctr. p. 2. con. 1. nihil addendum dicere de divinis, nisi quæ nobis à Scriptura Sacra tradita sunt.

(*g*) *Basil.* Regul. brevior. c. 267. τὰ ἀμεταβόλα καὶ ὅπισθεν ὁμολογούμενα ἐκ τῆς διδασκαλίας τοῦ πνεύματος τῆς θεοπνεύστου χάριτος, καὶ τῶν ἐν ἄλλοις τόποις ὁμολογουμένων σαφηνίζεται. *Aug.* de doctr. Christ. 4. c. 9. In his quæ aperte posita sunt in Scriptura, inveniuntur illa omnia quæ continent fidem moresque vivendi. *Bellar.* lib. 4. de verbi non Script. cap. 12. §. *His notatis*: Dico illa omnia scripta esse ab Apostolis, quæ sunt omnibus necessaria. *Et iterum*, §. *ultimò*. Loquitur Augustinus (loco præcitato) de illis dogmatibus quæ sunt necessaria omnibus simpliciter.

beleeved, further then it may be maintained or warranted by Scripture. Our faith then is ſafe enough, which builds on this firme ground, and relyes on this *ſolid* (*b*) *foundation*.

(*b*) *Iren.* l. 3. c. 1. Scriptura fundamentum eſt, & columna fidei noſtræ. Eph. 2. 20.

Now for the Church, ſhe that is the *mother of all Chriſtians hath two dugs*, ſaith (*i*) S. *Auſtin*, *which are the Olde and New Teſtament*; out of theſe ſhe feeds and gives milke to all her children. That Church (or any particular) which delivers onely what ſhe hath received, and propounds not her owne traditions in ſtead of Gods Commandements, we are ready in all things to heare, and reverently to ſubmit our ſelves to Gods truth delivered by it.

(*i*) *Aug.* in Ep. Johan. tract. 3. init. Eſt mater Eccleſia, & ubera ejus duo Teſtamenta Scripturarum divinarum.

We doe not deprive the Church of that prerogative and office which Chriſt hath given it; (*k*) *Faith comes by hearing* the word of God: and the miniſtery of the Church is neceſſary (in ordinary courſe) for the begetting of faith. But the force and validitie of that miniſtery is different; according as the Church may be taken, either for the *Prime Church*, or for the *Preſent*.

(*k*) Rom. 10. 17.

The *Prime Church* I call that which included

included Christ and his Apostles, who had immediate revelation from heaven. The voyce and testimony of this Church is simply divine and infallible, and the word of God from them is of like validity, written or delivered.

The testimony of the *present Church*, though it be not the last resolution of our faith, yet it is the first externall motive to it. It is the (*l*) *key*, or (*m*) *doore* which lets men in to the knowledge of divine mysteries. It workes very powerfully and probably (as the highest humane testimony) 1. Upon *infidels*, to winne them unto a reverent opinion of that faith, and those Scriptures, which they see so many wise, learned and devout men in the Church constantly to esteeme as the very truth and word of God. 2. Upon *Novices*, weaklings, and doubters in the faith, to instruct and confirme them, till they may acquaint themselves with, and understand the Scriptures, which the Church delivers as the word of God. 3. Upon *all within* the Church to prepare, induce, and perswade the minde, as an outward means,

(*l*) *Hooker.* lib. 2. §. 7.

(*m*) *Grester.* Defens. de verb. lib. 4. c. 4. col. 1581. prima ratio. See the learned *Answ. to Fishers Relat.* of his 3. Confer. pag. 14.

* 2 Pet. 1. 19. is in the Scripture *it selfe* * *light sufficient*, which (though *blinde and* * *sensuall mindes* see not, yet) the eye of reason cleared by grace, and assisted by the many motives, which the Church useth for enforcing of her instructions; may discover to be divine, descended from the *father* and fountaine *of light*. To this light the Church addes nothing at all; but onely points at it, directs us to it, disposes and prepares us for it, introduces it as the dawning of the morning doth the cleare Sunshine. So farre as any Church walks in this light, and carries it with her, we may safely follow her: if she bring a divine word for her warrant, she must be beleeved. But if her propositions, or doctrines be meerely voluntary, her owne, and *not according to that word*, *there is no light in them*; neither can her authority make such doctrines proper objects of divine faith.

* 1 Cor. 2. 14.

Es. 8. 20.

An Object, how sensible soever it be in it selfe, yet it doth not actually move the Sense, unlesse it be conveyed and applyed to it by some Meane. So here: God hath appointed an ordinary outward

ward meanes to present and propound divine verities to our faith, and this ordinary means wee grant is the Church: to which wee willingly attribute these two excellent uses in that imployment, 1. of a *witnesse*, testifying the authority and sense of the Scriptures unto us: 2. of Gods *instrument*, by whose ministery in preaching and expounding the Scriptures, the Holy Ghost begets a divine faith in us. But in that assent which wee yeeld unto the mysteries propounded and delivered by the Church, though the Church be one cause, to wit, inductive or preparative, (*f*) *without which* men ordinarily do not beleeve; yet it is not the principall or finall, upon which wee lastly depend. The chiefe principle or ground on which faith rests, and for which it firmly assents unto those truths, which the Church propounds, is divine revelation made in the Scripture. Nothing lesse then this, nothing but this can erect or qualifie an act of (*t*) *supernaturall faith* which must be absolutely undoubted and certaine; and without this, faith is but opinion or perswasion, or at the most, an acquired humane beleefe.

[II.] This

(*s*) *Gretser.* Append. 2. ad lib. 3. Bellar. de verb. D. Col. 1514. principaliter Scripturis fidem habemus propter divinã revelationem: at ob Ecclesiæ authoritatem non aliter quã ut ob conditionem *sine qua non*. *Et infra.* Sacris literis assensum præbemus primariò ob divinam revelationem, secundariò ob Ecclesiæ testimonium.

(*t*) *Becan.* Sum. tract. de fide c. 1. q. 2. § 9. Assensus qui nititur authoritate Ecclesiæ, non est assensus fidei Theologicæ seu divinæ, sed alterius inferioris ordinis.

[II.] This power in the Church, to instruct her children in the faith according to Scripture, (which is her ground and rule, from which she may not depart) we willingly admit. But we cannot yeeld that the present Church hath an absolute or unlimited authority to propound what she pleases, or an infallible assistance in all her propositions; which is our Mistakers meaning, and the new doctrine of some of his Masters.

Who teach, 1. that the *authority* of the Church is *absolute*, not depending on Scripture, but on which the Scripture it selfe (and so our whole faith) depends. The words of (u) *Bellarmine* are remarkable: *If* (saith he) *we take away the authority of the present Church of Rome & of the Trent Councell, the decrees of all other ancient Councels, and the whole Christian faith may be questioned as doubtfull. For the strength of all doctrines and of all Councels depends upon the authority of the present Church.* And elsewhere againe, to the same purpose: (lest the former words might seeme to have fallen from his pen unawares,) *The* (w) *Scriptures, Traditions,*

(u) *Bellar.* de effect. Sacram. lib. 2. cap. 25. §. *tertium testimonium.*

(w) *Bellar.* de Eccl. mil. lib. 3. cap 10. §. *Ad hæc etiam.*

and

and all doctrines whatsoever depend on the testimony of the Church, (he means that of Rome) *without which all are wholly uncertaine.* Here's a plaine principle of Atheisme. For if this be true, all the faith we have of God, of our Redeemer, of the Scripture, of any thing in Religion, is all but an ungrounded and uncertain opinion, unlesse the Church confirme it. And as the Idols of olde Rome could not be consecrated or deified but by consent of the Senate, who tooke upon them *χειροτονίαν* (as S.(x) Chrysostom merily speakes) *to make gods by most voyces*: So here, it seemes, our true God, and Scriptures, and religion, must all stand at the courtesie and suffrage of the Roman Conclave.

(x) Chrys. in 2. ad Cor. hom. 26. in Moral. Et Tertul. Apolog. cap. 5. Nisi homini Deus placuerit, Deus non erit.

2. They teach that much of the *object* or matter of *faith* is *not contained in Scripture any way*; that the Church hath an unlimited power to supply the defects of Scripture; and that she may propound any doctrines as *necessary to salvation*, which have no other ground but her owne authority, which is equall to that of Scripture. *There are many things*, saith (y) Canus, *belonging to the faith*

(y) Mel. Canus Loc. lib. 3. fund. 3.

faith of Christians, which are neither manifestly nor obscurely contained in the sacred Scriptures. And Doctor (a) *Stapleton: Very many things necessary to salvation, and necessarily to be beleeved are not comprehended in the Scriptures, but are commended to us onely by the authority of the Church.* And againe: (b) *The Church may propound and define matters of faith, without any evident, nay without any probable testimony of Scripture.* Do not these words of *Stapleton* imply, that the Church of Rome propounds many things to the beleefe of Christians, without any probability from Scripture? with what ingenuity then, or conscience do they pretend Scripture in each Controversie against us; since by their owne confession many of their assertions are meere unwritten Traditions, leaning onely on the authoritie of their Church? On the contrary, for the fulnesse and sufficiency of Scripture in all necessary points, we have the full consent of Antiquity, and of many learned Writers of their owne; even of *Bellarmine* himselfe, whose plain words to this purpose have been already noted. And the same Cardinall

(a) Princip. Doctrin. l. 12. cap. 5. initio.

(b) *Id.* Relect. Contr. 4. q. 1. art. 3 ad arg. 12. Etiamsi nullo Scripturarũ aut evidenti aut probabili testimonio confirmetur.

dinall (though herein, as not seldome, contradicting both himselfe and his fellows) (c) grants that a *proposition is not* de fide, *unlesse it be concluded in this Syllogisme: whatsoever God hath revealed in Scripture is true, but this or that God hath revealed in Scripture*, ergo *it is true.* If matters of faith must be revealed in Scripture, as this reason supposes: then the proposall of the Church cannot make any unwritten veritie to become matter of faith. Yet to salve the soveraigne power of His Church, he makes all the Strength and truth of the *minor* in this Syllogisme to depend on the testimony of the Church; and by consequence the truth of the conclusion, which ever resembles the weaker Premisse. So as, if this be true, there is no truth in the Scriptures, or in our Religion, without the attestation of the Church.

(c) Bellar. l. 3. de verb. D. interpret. cap. 10. ad arg. 15. Sciendum est propositionem fidei concludi tali Syllogismo. Quicquid Deus revelavit in Scripturis, est verum: hoc Deus revelavit in Scripturis; ergo hoc est verum. Ex propositionibus hujus Syllogismi prima certa est apud omnes, secunda apud Catholicos est etiam firmissima; nititur enim testimonio Ecclesiæ, Concilii, vel Pontificis.

3. They teach that the Church is *infallibly assisted in all her proposalls* and *doctrines*, so as she cannot erre. And this dreame hath made Rome senseless of her errours, and careles to seek any remedie, nay utterly incapable of remedie.

die. For, to mindes really poſſeſſed with this fond perſwaſion and prejudice, the moſt convincing reaſons, the moſt plaine Scriptures, the moſt pregnant authorities of Fathers, which prove the Church of Rome may erre, or hath erred, are all loſt and made ineffectuall: and ſeeme not ſtrong arguments of the truth, but ſtrong temptations againſt it. And this imagination of their Churches infallibility, is to them at once both a ſufficient reaſon of what is moſt unreaſonable, and a ſufficient anſwer for what is moſt unanſwerable.

That the Church is infallible we do not abſolutely deny: wee onely *deny the Church to be abſolutely infallible.* Some of the moſt able Writers of the Roman partie do ſo fairly limit this priviledge, that in their ſenſe we may without difficulty admit it. Their limitation is double, regarding 1. the *ſubject* of this infallibility, 2. the *object* of it. First, for the *ſubject*, they plant this infallibility onely in the *Church Vniverſall*, or the Catholique body of Chriſt on earth, comprehending all his members; not in any

any particular Church, or any representation of the Church in Councels, (Generall of particular) much lesse in any one member of the Church; no not in him who pretends to be the Head. So (*d*) *Waldensis*, *Sylvester* and others.

2. For the *object* or extent of this infallibility, they grant it reaches not to all points or questions in Religion that may arise, but onely to such Articles as belong to the *substance of faith*, such as are matters essentiall and fundamentall, simply necessary for the Church to know and beleeve. To omit (*e*) others, Dr (*f*) *Stapleton* is full and punctuall to this purpose. He distinguishes controversies of Religion into two sorts. *Some* (saith he) *are about those doctrines of faith, which necessarily pertaine to the publique faith of the Church. Others, about such*

(*d*) *Waldens.* lib. 2 Doct. fid. art. 2. cap. 19. § 1. Ecclesia Universalis fidē habet indefectibilē, non quidem in Generali Synodo congregata, quam aliquoties errāsse percepimus — *Sylv.* Sum. verb. *Ecclesia* cap. 1. § 4. Ecclesia quæ non potest errare, dicitur, nō Papa, sed congregatio fidelium. *Et vide* Gloss. in cap. 14. qu. 1. can. *A vetla.* & plures citatos infrà ad lit. (*x*)

(*e*) *Maldon.* in Johan. 14. 26. Dubium est, an illud *Docebit omnia*, referendum sit ad illud — *quæcunq; dixi vobis*, — quasi non aliud doctorum Spiritum sanctum dicat, quàm quod ipse antea docuisset. Non repugnabo si quis ita velit interpretari. *Charron.* verité 3. chap. 5. § le second point. L'infallibilité de l'Eglise, ne s'entend que des choses qui concernent la substance de la foy, laquelle ne reçoit point de contrarieté, diversité, changement, & pource nulle correction, reformation, ou amendement, estant une tousiours immuable & non reformable, dit *Tertull. de virg. veland. Et ibid. sæpe.* (*f*) *Staplet.* Princip. Doctrin. lib. 8. controv. 4 cap. 15.

matters

matters as doe not necessarily belong to the faith, but may be variously held and disputed without hurt or preiudice to faith. To the first sort he restrains the infallibility of the Church. But in the second he yeelds, that the Church may sometimes erre, either in her discourses, or in her conclusions; and that without any violation of Christs promise made to the Church for infallibilitie. And of this assertion He gives diverse good reasons. The first and chiefest taken from the end, for which infallibility was given to the Church: *It was given* (saith He) *for the common salvation of the faithfull, and not for the satisfaction of unprofitable curiosities, or for the search of unnecessary subtleties.* For as nature, so God is neither defective in necessaries, nor lavish in superfluities. A second reason He addes, taken from the office of the Church after the Apostles, which *is not to make new Articles of faith, but onely to consigne and deliver those which she hath received.* Thus D. *Stapleton.*

Briefly, their meaning is, (and ours is the same) that the *whole Militant Church* (that is, all the members of it,) cannot

cannot possibly erre, either in the whole faith, or *any necessary* article of it. For such an errour must needs dis-unite all the members from Christ the Head; and so dissolve the Body, and leave him no Church, which is impossible. Christ ever hath had, and ever shall have a true Church on earth: now a true Church is all one with a Church not erring in the foundation.

By these reasonable restrictions of this infallibility, they give us a faire and certaine interpretation of all those *promises*, which our Lord hath made unto his Church, for his assistance. Such promises are intended, not to any particular Persons or Churches, but onely, to the *Church Catholique*: and they are to be extended not to every parcell or particularity of truth, but onely to points of faith or *fundamentall*. Thus we are to understand those passages.

(g) *The Spirit shall lead you into all truth, and shall abide with you for ever.* Though that promise was directly and primarily made to the Apostles, (who had the Spirits guidance in a more high and

(g) Joh. 16. 13. Joan 14. 16. See the judicious *Author of the Answ. to Fishers Relation* of his 3. Confer. p. 49.

and absolute manner, then any since them;) yet it was made to them for the behoofe of the Church, and is verified in the Church Universall. But *all truth* is not simply *all*, but *all* of some kinde. To be led into all truths, is to know and beleeve them. And who is so simple as to be ignorant, that there are many millions of truths (in Nature, History, Divinitie,) whereof the Church, is simply ignorant? How many truthes lie unrevealed in the infinite treasurie of Gods wisdome, wherewith the * Church is not acquainted? How many obscure texts of Scripture which she understands not? How many Schoole questions which she hath not and happily cannot determine? And for *matters of fact*, it is apparant and (*h*) *granted* that the Church may erre. So then, the truth it selfe enforceth us to understand by *all truthes* not simply all, not all which God can possibly reveale; but all appertaining to the substance of faith, all truth *absolutely necessary* to salvation.

* Deut.29.29. 1 Cor.13.12.

(*h*) *Bellar.* l. 2. de conc. cap. 8. § *Respondeo, Quidam.*

That other promise of Christs being with his (*i*) *unto the end of the world*, is pro-

(*i*) Mat.28.20.

pe

perly meant (as some (*k*) Ancients truly give the sense) of his comfortable aide and assistance, supporting the weakenes of his Apostles and their Successors in their ministery, or in their preaching of Christ. But it may well be also applyed (as it is by (*l*) others) to the Church Universall: which is ever in such manner assisted by the good Spirit, that it never totally failes or falls off from Christ.

For it is so firmely (*m*) *founded on the Rock* (that is, on *Christ* (*n*) *the onely foundation*) that the gates of hell (whether by temptation or persecution) shall not prevaile against it. Not prevaile so far as to sever it from the foundation, or cleerly to undermine, or (*o*) overthrow it. The Church may erre, and dangerously too; but every errour destroyes not the Church. The whole Church cannot so erre as to be destroyed. For

(*k*) *Auth. de vocat. Gent.* lib. 2. cap. 2. *Ecce ego vobiscum sum.* i.e. Nolite de vestra infirmitate trepidare, sed de mea potestate confidere, qui vos usque ad consummationem seculi in omni hoc opere non derelinquam: — præstiturus ut nullâ sæviùs crudelitate superemini. In mea enim potestate prædicabitis, & per me fiet, ut inter contradicentes, inter furentes Abrahæ filii de lapidibus suscitentur.

(*l*) *Leo* Serm. 10. de Nativ. cap. 5. Idem Salvator noster est super cœlorum altitudines victor mortis ascendens, & usq; ad consummationem seculi universam Ecclesiam non relinquens.

(*m*) Matth. 16. 18. (*n*) 1 Cor. 3. 11. (*o*) *Bernard.* Serm. 79. in Cant. Non deficit genus Christianum, nec fides de terra, nec charitas de Eccles. — quæ fundata est super petram. Petra 2. est Christus. *Bellarmin.* de Eccles. l. 3. c. 13. Quòd Ecclesia non possit deficere, ostenditur primum ex Scripturis, Matt. 16. *Super hanc petram ædificabo Ecclesiam.* —

then our Lords promiſe here of her ſtable edification ſhould be of no value.

Laſtly, that prayer of our Saviour for S. *Peter*, (*p*) *that his faith might not faile*, in the native ſenſe of the place, regarded onely S. *Peters* perſon, for whom our Lord prayed, and obteined perſeverance in the grace of God, againſt the ſtrong temptation which was to winnow him above the reſt: Yet is it very well referred by (*q*) *Aquinas* to the *whole Church*; which is never ſo far forſaken by Chriſt that it ſhould utterly forſake and fall off from him. But the faith of the Church cannot be totally corrupted in the Eſſentialls of it, or aboliſhed; yet may it be foulely infected with many vile and unworthy additions, though not with direct repugnancies.

(*p*) Luc. 22. 32.

(*q*) *Aqu.* 2. 2. q. 2. A. 6. ad 3. Eccleſiæ Univerſalis fides non potest deficere, Domino dicente Luc. 22. *Ego prote rogavi, Petre, ut non deficiat fides tua*

In theſe promiſes then there is no foundation to ſupport that very vaine and vaſte pretenſion of the Church of Rome: who challenges to her ſelfe an *abſolute* and univerſall infallibility in *all* her propoſalls. For neither do theſe promiſes principally reſpect the Church

Church of Rome, any more then the Church of Corinth, Ephesus, or the like, any further or longer then such parts do cleave and consent to the whole bodie and Spouse of Christ: nor hath the Church Universall the like assurance from Christ that she shal not erre in unnecessary additions, as she hath for her not erring in taking away from the faith, what is fundamentall and necessarie. It is comfort enough for the Church, that the Lord in mercy will secure her from all capitall dangers, and cõserve her on earth against al enemies: but she may not hope to *triumph* over all sinne and error, till she be in heaven. *Hay and stubble* and such unprofitable stuffe, laid on the roofe, destroyes not the house, whilst the maine pillars are standing on the foundation. The Giant in *Gath*, 2. *Sam.* 21. 20. was a true man, though much deformed with superfluous fingers and toes; but if one lose any vitall part, he is a man no longer. There is not so much danger in adding superfluities, as in detracting what is essentiall and necessarie. That the Church shall never be rob'd of any

truth, necessarie to the being of the Church, the promises of Christ assure us: But that to necessarie truths, she shall adde no unnecessarie opinions; for that we have no warrant, either from the Scripture, or any promise of God. And were it otherwise, the Doctors above mentioned had betrayed the Churches cause, in stead of maintaining it. For if in all her doctrines and definitions she be infallible, why should they restraine her infallibilitie in defining unto matters *necessary*? They should have professed her roundly and plainly infallible in *all* her determinations. For to limit her infallibility in defining, onely to things necessary, and then to say that all defined by her, is *eo ipso* necessarie because defined, is to delude the world, and seemingly to yeild something, when nothing is yeilded.

The Romane cause at this day (as it appeares by the vulgar Writers of the Popes quarter, and, among others, by our Mistaker,) wholly depends on this pretended absolute infallibility. All Controversies in the issue are reduced

to

to this, & decided by it. And with great reason, if there were any reason in it, or for it. For if Rome cannot erre or be deceived, then without doubt all they erre and are deceived, who dissent from her. And therefore, me thinkes, learned men of that partie, might do very well to ease themselves and the world of much trouble and paines, in the scanning of other questions; if with all their strength and witt they can but settle on the Pope or his adherents such an infallibility, by any one convicting argument, this will instantly and evidently conclude all our other differences. No wise man will any way contradict them, who cannot any way erre.

But surely this doctrine, that the Church is infallible in all her definitions, is so far from being certaine and divine, that it is at the best but doubtfull and problematicall; and that even by, and from their owne principles.

The Roman Doctors deliver us these Maximes concerning the Churches authority. 1. (r) That the *truth of Scripture*

(r) *Stapl.* l. 9. *princip. doctr. & possim comm.* Whitak.

it selfe and of all contained in it relyes, in respect of us, upon the testimony of the Church; so as nothing is credible to us, but by the Churches attestation. 2. (ſ) That the *proposition of the Church is so necessary to the act of divine faith, that nothing can be beleeved without it.* 3. That (t) *untill a doctrine be declared or defined by the Church, so long it may be either doubted of, or denied without danger.* These propositions are their own. Hence we assume: But this doctrine [*that the Church is infallible in all her decrees and definitions*] was never yet declared, decreed or defined by the Church, no not by any Councell, or by any Pope. And hence we inferre; Therefore it is a doctrine which may be doubted of, or denied without danger; a doctrine which no man can beleeve by divine faith; a doctrine (whatsoever it be in it selfe) to Christians not credible. If any man will deny the assumption, he will oblige himselfe to disprove it by a contrary instance: Let it be shewed where, and when, and in what termes the Church hath published any such declaration. And suppose (which will

(ſ) *Valent.* Tom. 3. disp. 1. qu. 1. pun. 1. §. 6. col. 29.

(t) *Bellar* l. 4. de Pont. R. cap. 14. §. *Respondeo, Inprimis.*

will not be granted) that such a declaration had beene made, it may be demanded with reason, upon what warrant the Church can assume to her selfe a power so divine and boundlesse, as to authorize all her decrees in so high a forme, that they must be accounted divine and infallible? If the promise of God in Scripture be pleaded for this power, we have already shewed how the learned among themselves have voyded this plea; and so restrained those promises that they are by much too narrow to support so wide a priviledge. If it bee said that this authority of the Church is a principle admitted by all Christians without any doubt or proofe; this is a saying voluntary and groundlesse. For 1. they will confesse every principle in Religion to be founded either in nature, or in Scripture, or in tradition, or in Church definition; and in none of these will they find any footing for this. 2. All Christians in the world confesse the authority of Scripture, to be a principle indemonstrable; yet are we by them perpetually urged

to prove that authority, and that by Scripture. 3. Doctor (u) *Stapleton* thinkes it not onely fitting, but *necessary, in respect of us, that the Church should give testimony to her selfe*: especially then, in this point of so great importance and consequence, concerning her infallible authority, wherein all Religion is so much concerned. 4. Lastly, it is a great errour and vanitie to beleeve, that this absolute infallibility of the Church is beleeved by all Christians: especially in the sense of our Adversaries, who ever by the Church intend that unsound piece, which they call the *Roman Catholique*. The Protestants and Greekes, expressly accuse this Church (and have convicted her too, as they think) of many grosse and dangerous errors. The (w) *Armenians, Syrians, Indians, Iacobites, Maronites, Abassines*, with other innumerable assemblies of Christians, have divers doctrines and customes directly repugnant to those of Rome: which were an unreasonable presumption and absurditie, if they esteemed the Church of Rome so wholly infallible.

(u) Princ. Doctrin. l. 8. c. 11.

(w) See Mr. Brierwoods Enquiries.

lible. Nay, within the Roman Church it ſelfe *ſome* (x) *Authors* of great learning

(x) *Occam.* Dial. 1. part. lib. 5. cap. 25. De ſolâ univerſali

Eccleſiâ militante invenitur in Script. authenticis quòd errare non poteſt. Concil. 2. Generale licèt ſit pars Eccleſiæ militantis univerſalis, tamen non eſt Eccleſia univerſalis. Igitur temerarium eſt dicere, quòd Concilium Generale contra fidem errare non poteſt. *Id. Occ.* late hoc ipſum probat. p. 3. tr. 1. l. 3. d. c. 4. ad finem libri. *Petrus de Alliaco* Card. *Cameracens.* in qu. vesper. art. 3. ad lit. (u). Concilium etiam Generale poteſt contra fidem errare, quia ipſo ſic errante adhuc ſtaret aliquos extra Concilium non errare, & per conſequens fidem Eccleſiæ non deficere. *Id.* ib. ad lit. (p). Ex Sacrâ Scripturâ non convincitur, quòd ſit aliqua Eccleſia particularis, quæ regulæ legis Chriſti ſemper conformetur. *Nicolaus* Arch. *Panorm.* in cap. *Significaſti*, extra *de Electione* Si dicatur quòd Concilium Generale non poteſt errare, quia Chriſtus oravit pro Eccleſia ſuâ ut non deficeret.—Dico, quòd licet Concilium Generale repræſentet totam Eccleſiam univerſalem, tamen in veritate ibi non eſt verè Eccleſia univerſalis, ſed repreſentativè; quia univerſalis Eccleſia conſtituitur ex collectione omnium fidelium, unde omnes fideles Orbis conſtituunt iſtam Eccleſiam univerſalem, cujus caput & ſponſus eſt ipſe Chriſtus.—Et iſta eſt Eccleſia quæ non poteſt errare. Unde poſſibile eſt quòd vera fides Chriſti remaneret in uno ſolo, ita quòd verum eſt dicere, quòd fides non deficit in Eccleſia, ſicut jus univerſitatis poteſt manere in uno ſolo, aliis peccantibus. *Cuſanus* Card. Concord. Cathol. l. 2. c. 5. Notandum eſt, experimento rerum, Concilium univerſale plenarium poſſe deficere. quomodo etiam varia talia Concilia fuerant quæ judicando erraverunt. *Nicolaus de Clemangis* in diſput. ſuper mater. Conc. general. Collat. priori p. 64. (ex edit. *Joan. Lydii* 1613.) Non debent qui Concilium agunt, pro fiduciâ ac libertate agendi quæcunq; libuerit nimis unniti illi æſtimationi; *Generale Concilium ſumus, fideiter agamus, errare non poſſumus.* *Id.* p. 93. in Col. poſter. Solebant antiqui Patres Concilium celebraturi, jejuniorum abſtinentiâ, orandi inſtantiâ, lachrymarum inundantiâ—Sancti Spiritus aſſiſtentiam ſuffragiumq; implorare. Quid autem neceſſaria erat tanta diligentia: ſi exploratum habebant ſe non poſſe falli aut deficere in his propter quæ fuerant congregati? *Melch. Canus* Loc. l. 5. c. 5. q. 1. §. *At contra.* Fateor equidem quodcunq; Concilium Generale univerſalem Eccleſiam repræſentare. Sed dum urges, Eccleſiam errare non poſſe; verum eſt id in eo ſenſu qui a fidelibus accipitur. Intelligimus enim totam ſimul Eccleſiam, hoc eſt, fideles omnes non errare. At nihil obſtat, cur major Eccleſiæ pars non erret. Vide de Papâ ſuprà §. 3. pag. 65. ad lit. (b)

and

and judgement, have declared their opinion, that any particular Churches, (and by consequent the Roman,) any Councells though Generall, any Popes may erre, even to heresie: and I doubt not but the best learned Romanists at this day are of the same opinion.

Before wee proceed, it will not be from our purpose, to note one thing more in passing. The Church of Rome pretends, that it is an office belonging onely to Her, to deliver the entire *rule of faith* to all Christian people. And she pretends further that this divine and infallible rule is made up of three integrall parts, to wit, *Scriptures*, *Traditions*, and *Church definitions*. If this be true, she doth but loosely discharge her office, and very ill satisfie the obligation which she hath unto the Christian world. For 1. Why hath she not yet defined that her definitions are of divine authority? The late Fathers of *Trent* have canonized unwritten traditions, and equalled them to Scriptures; but why did they omit to canonize the decrees of all Popes, and Councells? Why did they not adde to Traditions, their Church

Church definitions, and command them both, and them all to be received with *no lesse devotion then the holy Scriptures.* 2. The same Fathers have given us an exact catalogue of all the bookes of Scripture: but why did they not give us the like list of divine and infallible Traditions? Is it because they are numberlesse and cannot be recounted? Or because it may be a thing full of danger to confine them to any certaine number, lest some be omitted? Or because they are not yet agreed which are divine Traditions? Or is it (as (y) D. *Stapleton* excuses his Church on the like occasion) because *that Church hath not yet throughly weighed all her Traditions, either for want of opportunity, or by reason of other thoughts and distractions* which have not permitted her seriously to consider of this businesse? But there cannot be a busines of greater moment in Religion, or more worthy of the Churches care, then to deliver the *rule of truth* clearely and precisely, by which all doctrines in the Church are to be squared and examined. And therefore the Church of Rome herein so careleſſe,

(y) Defens. author. Eccles. l. 1. cap. 2. §. 5.

careleſſe, cannot be excuſed from ſupine negligence.

Now to returne from this ſhort digreſſion. So far as truth and reaſon will permit, we have yeelded an infallibility to the Church: That is, *infallibility* in the *Eſſentialls* of faith, to the Church *Vniverſall*. And this confeſſion ſatisfies the beſt of our Adverſaries, who demand no more.

[III.] But when our Miſtaker talkes ſo often of the infallibility and ſupreme judgment of the Church, He meanes ſomwhat els by *the Church*. Though, ſurely, he knowes not well what he meanes; or at leaſt will not be forward to let us know his meaning; whether he meanes the *Church repreſentative*, which is a Generall Councell, or the *Church virtuall*, which is the Pope; in whether of the two he plants this infallibility, as in the *Proper ſubject*, it will perplex him to ſay: and whatſoever he ſay, he ſhall touch a ſore, and finde ſtrong oppoſition within his owne partie.

Firſt, for *Generall Counſells*, we give them all the reſpect which is due unto them

them, and much more then do the moſt of our Adverſaries. We ſay, that ſuch Generall Councells, as are lawfully called and proceed orderly, are great and awfull repreſentations of the Church Catholique; *that* they are the higheſt externall Tribunall which the Church hath on earth; *that* their authority is immediately derived and delegated from Chriſt; *that* no Chriſtian is exempted from their cenſures or juriſdiction; *that* their decrees binde all perſons to externall obedience, and may not be queſtioned but upon evident reaſon, nor reverſed but by an equall authority; *that* if they be carefull and diligent in the uſe of all good meanes for finding out the truth, it is very probable the good Spirit will ſo direct them, that they *ſhall not erre*, at leaſt not *fundamentally*. But they are not abſolutely freed from all error. Such a Councell is but an aſſembly of men, and thoſe ſometimes not of the moſt able & ſufficient. The Church Univerſall may have many more able members, out of the Councell, then ſhe hath in it. For though that repreſenting body, have all the legall power or binding

ding ſtrength of the whole; yet it hath not all the naturall power or wiſedome which is in the whole. The Catholique Church cannot poſſibly communicate her ſtrength or power in that kinde to any Councell. Yet ſuppoſe the beſt of men to be in that meeting; even they are but men when all is done, neither all of them equall in the endowments of nature or grace, nor any of them perfect, being every one ſubject to all the infirmities and paſſions which attend our nature. Their meeting then cannot make them infallible in all things; though the act that is hammered out by ſo many heads, muſt needs in reaſon be perfecter, then that which is the iſſue of one mans ſufficiencie.

But happily they are infallibly aſſiſted! No doubt, the holy infallible Spirit aſſiſts at all ſuch holy meetings; but how far, or in what manner, is all the doubt. The good Spirit ever aſſiſts the endeavours of the devout and diligent, ſo far as is neceſſarie: and is ready to guide them that are deſirous to be guided by him. But his guidance is not a violent rapture, or a wilde *Enthu-*

Math. 18. 20.

ſiaſme

siasme; but in searches of truth He ever directs us to the infallible *rule of truth*, the Scripture. And it is possible that a Generall Councell may misapply, or misunderstand, or neglect that rule, *weakly* or *wilfully*; and so erre, notwithstanding the Spirits assistance. A lawfull Councell may *in some things proceed not lawfullie, and so erre*, saith (a) *Bellarmine*; nay saith he, (b) *it may chance to be most manifestly convicted of an intolerable error*. His meaning is, they may be deceived where they *follow not the instructions of the Pope*: as (c) elsewhere he expresses himselfe. We say, and with more reason, no Councell is further priviledged then it follows the instructions of Jesus Christ, and of his Scriptures, whose warrant al unerring Councells have had for their decrees, and all Councells must have that will not erre.

Besides, (d) the Fathers in a Councell are discursive in their deliberations: they use the weights and moments of reason for the drawing out of conclusions from their principles. Wherein (e) it is confessed *they may mistake by ignorance*

(a) *Bellar* l. 2. de Conc. cap. 7. §. *Respondeo, Conc.*
(b) *Id. ibid.* c. 8. §. *Alii dicunt.*
(c) *Id. ib.* c. 11. in titulo.
(d) *Bellar.* de Conc, l. 2 c. 12. §. *Dicuntur igitur.* Concilia per ratiocinationem deducunt conclusiones. & *iterum ib* §. *Alterum discrimen*, Patres in Conciliis debent rem ipsam quærere, id est, conclusiones investigare disputando, legendo, cogitando.
(e) *Staplet.* Relect. Cont. 4. qu. 2. not. ab. 2. Ecclesia in singulis mediis non habet infallibilem Sp. S. directionem, sed potest in illis adhibendis probabili interdum, non semper necessaria collectione uti.

ignorance or negligence; being not herein infallibly directed, and making collections sometime but probable. Now fallible principles, or infallible if they be mistaken, or if the illation be not necessarie, can never produce an infallible conclusion.

(f) Relect. contr. 4. qu. 2. Notab. 4.

Yet (f) *Stapleton* here hath a new pretty devise, that the Church though she be fallible *and discursive in the Meanes, is yet propheticall*, and depends upon immediate revelation (and so infallible) *in delivering the conclusion.* Which is a fansie repugnant to reason and to it selfe. For to inferre a conclusion by argument or discourse, and yet to expect the same conclusion from immediate revelation: this is to argue and not to argue; to infer it, yet not by inference. A conclusion follows the disposition of the Means and results from them. A proposition immediately inspired without discourse may be a divine prophecy, or an oracle, but it is not a *conclusion.* And what use can there be of diligence or discourse in Councells, if all their conclusions come by divine inspiration? Prophetick infallibility is

a

a meere (*g*) *gift of God*, which cannot be acquired or increased by studie: neither can a Prophet be discursive in that which he delivers from God as an infallible truth. And if the Canons of Councells be divinely inspired, then they must be admitted into the *Code* of holy Scriptures, as of equall authoritie with them; which though (*h*) some grosser Papists admit, yet the (*i*) wisest dislike and deny. Upon these or the like grounds, *Bellarmin* leaves his companion *Stapleton* to walke alone in this dangerous path; and avowes to the contrarie, (*k*) that *Councells neither have, nor write immediate revelations.*

(g) 1 Cor. 12. 10.

(b) Vide *Cam.* loc. l. 5. c. 5. q. 3.
(i) *Bell.* de Concil. lib. 2. c. 12.

(k) *Ibid.* 5. Dico contra igitur.

Yet may some decrees of Councells in regard of their *matter* and consonancy to Scripture, be of divine and infallible truth, as those of the first Councells against *Arrius*, *Macedonius* and the rest. If in other things of lesser moment, or in any thing they erre or mistake, the Universall Church hath meanes of remedie; either by antiquating those errors with a generall and tacite consent, or by representing her

selfe againe in an other Generall Councell, which may review and correct the defects of the former; as the great Councell of *Chalcedon* did with the second of *Ephesus*. So sayes (*l*) S. *Augustin*, *Provinciall Councells may be corrected by plenarie*; and *plenarie Councells, the former by the latter*; But still all examined by Scripture and submitted to it, as the same Father (*m*) constantly teaches.

(*l*) De Baptis. contr. Donat. lib. 2. cap. 3.

(*m*) *Aug.* ad Donat. post Collat. c. 15. *Item* l. 3. contr. Maxim. & de unit. Eccles. cap. 18, & 19.

[IV.] But if our Mistaker will be ingenuous and speake out, he will confesse that he meanes by his infallible Church onely the *Church virtuall*, that is, *onely the Pope*. In whom alone all the vertue and power of the Church is eminently conteined; by whom all Councells must be judged and all Controversies determined; on whom the whole frame of the Roman Catholique faith depends, and into whom it is lastly resolved. For this is the new Catholique doctrine of his new Masters, especially of the *Fathers of the Society*: who teach with great consent, that (*n*) *every Successor of S. Peter is the rock and foundation of the Church*; That the

(*n*) *Bellar.* l. 4. de Rom. P. c. 3. §. *Secundò, probatur.* Quilibet Successor Petri est petra & fundamentum Ecclesiæ.

the (o) *Popes authority is the hinge, foundation*, and (in brief) *the summe of Christian faith:* That (p) by *the Church is understood the Pope*, in (q) whom *alone resides all the authority of the Church* and of Councels: That (r) *the strength of al Councells depends upon him alone*: That (s) *he is the supreme Master of Christians*, and *judge of all Controversies*; and *whatsoever he propounds out of his chaire (and that anely,) must be received as the word of God:* That his judgment is so absolutely infallible, (t) that *whether he be carefull or negligent*

(o) *Skulkenius* Apol. pro *Bell.* cap. 6. pag. 255. Pontificis potestas est velut cardo, fundamentum, & (ut uno verbo omnia complectar) summa fidei Christianæ. *Bellar.* præf. in libros de Rom. Pont. §. *Ea quidem.* De quâ re agitur, quum de primatu Pontificis agitur? hæc, vissimè dicam, de summâ rei Christianæ. (p) *Gretser.* Defens. cap. 10. l. 3. de verb Dei. p. 1450, & 1451. per Ecclesiam intelligimus Pont. Romanum. Et, per Ecclesiam Papam interpretantur, Non abnuo. *Franc. Albert.* Corollar. Theol. Tom. 1. Corol. 4. punc. 7. num. 35, 36. Dico primò, quòd præter veritatem primam revelantem, est in universo aliqua regula infallibilis, animata, rationalis, qualis est Ecclesia. Quòd autem hæc regula animata, rationalis, sit summus Pont. Romanus, non est hîc locus proprius probandi, sed inter recentiores videndus *Valent.* 2 2. q. 1. & *Card. Bell.* & *Medin.* — Dico secundò, stante hâc regulâ rationali infallibili, omnes Articuli fidei ultimatè resolvuntur in ipsam, tanquam in rationem formalem, quâ, in proponendo— (q) *Greg. de Valentia* Anal. fid. l. 8. c. 7. §. *Porrò.* Authoritas quæ in uno Pontifice residet, authoritas dicitur Ecclesiæ & Conciliorum. (r) *Bell.* l. 4. de Rom. P. c. 3. §. *At contra.* Apparet totam firmitatem Conciliorum esse à Pontifice, non partim à Pontifice, partim à Concilio. vide *Lang. à Covel.* in Sum. Concil. Præludi. 6. (s) *Gretser.* defens. c. 1. l. 1. de verb. Dei p. 16. Id solum pro verbo Dei veneramur ac suscipimus, quod nobis Pontifex ex Cathedra Petri, tanquam supremus Christianorum Magister, ac omnium Controversiarum Judex definiendo proponit. (t) *Valent.* Anal. fid. l. 8. c. 3. ad 6. objectum. Sive Pontifex in definiendo studium adhibeat sive non adhibeat, modò tamen controversiam definiat, infallibiliter certè definiet. v. & Lorin in Act. 15. 17.

ſelfe againe in an other Generall Councell, which may review and correct the defects of the former; as the great Councell of *Chalcedon* did with the ſecond of *Epheſus*. So ſayes (*l*) S. *Auguſtin*, *Provinciall Councells may be corrected by plenarie*; and *plenarie Councells, the former by the latter*; But ſtill all examined by Scripture and ſubmitted to it, as the ſame Father (*m*) conſtantly teaches.

(*l*) De Baptiſ. contr. Donat. lib. 2. cap. 3.

(*m*) *Aug.* ad Donat. poſt Collat. c. 15. *Item* l. 3. contr. Maxim. & de unit. Eccleſ. cap. 18, & 19.

[IV.] But if our Miſtaker will be ingenuous and ſpeake out, he will confeſſe that he meanes by his infallible Church onely the *Church virtuall*, that is, *onely the Pope*. In whom alone all the vertue and power of the Church is eminently conteined; by whom all Councells muſt be judged and all Controverſies determined; on whom the whole frame of the Roman Catholique faith depends, and into whom it is laſtly reſolved. For this is the new Catholique doctrine of his new Maſters, eſpecially of the *Fathers of the Society*: who teach with great conſent, that (*n*) *every Succeſſor of S. Peter is the rock and foundation of the Church*; That the

(*n*) *Bellar.* l. 4. de Rom. P. c. 3. §. *Secundò, probatur.* Quilibet Succeſſor Petri eſt petra & fundamentum Eccleſiæ.

the (o) *Popes authority is the hinge, foundation*, and (in brief) *the summe of Christian faith:* That (p) by *the Church is understood the Pope*, in (q) whom *alone resides all the authority of the Church* and of Councels: That (r) *the strength of al Councells depends upon him alone:* That (s) *he is the supreme Master of Christians*, and *judge of all Controversies*; and *whatsoever he propounds out of his chaire (and that onely,) must be received as the word of God:* That his judgment is so absolutely infallible, (t) that *whether he be carefull or negligent*

(o) *Skulkenius* Apol. pro *Bell.* cap. 6. pag. 255. Pontificem potestas est velut cardo, fundamentum, & (ut uno verbo omnia complectar) summa fidei Christianæ. *Bellar.* præf. in libros de Rom. Pont. §. *Illa quidem.* De quâ re agitur, quùm de primatu Pontificis agitur? hæc,

vissimè dicam, de summâ rei Christianæ. (p) *Gretser.* Defens. cap. 10. l. 3. de verb. Dei. p. 1450, & 1451. per Ecclesiam intelligimus Pont. Romanum. Et, per Ecclesiam Papam interpretantur, Non abnuo. *Franc. Albert. Coretlar.* Theol. Tom. 1. Corol. 4. punc. 7. num. 35, 36. Dico primò, quòd præter veritatem primam revelantem, est in universo aliqua regula infallibilis, animata, rationalis, qualis est Ecclesia. Quòd autem hæc regula animata, rationalis, sit summus Pont. Romanus, non est hîc locus proprius probandi, sed inter recentiores videndus *Valent.* 2. 2. q. 1. & *Card. Bell.* & *Medina.*— Dico secundò, stante hâc regulâ rationali infallibili, omnes Articuli fidei ultimatè resolvuntur in ipsum, tanquam in rationem formalem, quâ, in proponendo— (q) *Greg. de Valentia* Anal. fid. l. 8. c. 7. §. *Porro.* Authoritas quæ in uno Pontifice residet, authoritas dicitur Ecclesiæ & Conciliorum. (r) *Bell.* l. 4. de Rom. P. c. 3. §. *At contra.* Apparet totam firmitatem Conciliorum esse à Pontifice, non partim à Pontifice, partim à Concilio. vide *Lang. à Coriol.* in Sum. Concil. Præludi. 6. (s) *Gretser.* defensc. 1. l. 1. de verb. Dei. p. 16. Id solum pro verbo Dei veneramur ac suscipimus, quod nobis Pontifex ex Cathedra Petri, tanquam supremus Christianorum Magister, ac omnium Controversiarum Judex definiendo proponit. (t) *Valent.* Anal. fid. l. 8. c. 3. ad 6. object. sive Pontifex in definiendo studium adhibeat sive non adhibeat, modò tamen controversiam definit, infallibiliter certè definiet. v. & Lorin. in Act. 15. 17.

gligent in his definitions, it matters not; let him but define, and without doubt he defines infallibly: That(u) if *he* (who is the Hierarchicall Church) *define that to be white which the eye judges to be black, it must be so admitted*: That (w) *if he should erre, and command the practise of vice, or forbid the exercise of vertue, the Church were bound in conscience, to beleeve vices to be good and vertues to be bad.* This is plaine dealing. Scriptures are obscure, unlesse the Pope interpret them. All Fathers and Councells may erre, unlesse the Pope confirme them. The Church without him, is a bodie without an head, an house without a foundation. Controversies cannot be decided, but onely by his definition; and in that there can be no error, nor any appeale from it. But this being so, these men deale not plainly with us, when they pretend often in their disputations against us, *Scriptures*, & *Fathers*, and *Councells*, and the *Church*: since in the issue their finall and infallible argument for their faith is *onely the Popes authority.*

But infallibly there is nothing in Scripture which favours this infallibility: unlesse

(u) *Jesuita in Regulas Patavii* inter ichedas relictis An. 1606. quum illinc ob interdictum discederent; reg. 13. Apud *Paulum Soarpium* Theologum Venetum in Histor. Interd. lib. 2.

(w) *Bell.* de R. P. l. 4. c. 5. §. *Quod autem*, Si Papa erraret præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare.

unleſſe the Pope may be admitted to expound it, which he will do infallibly for his owne advantage. And as little in reaſon, or in Antiquity. The Ancient Church was very carefull to conſerve the puritie of the faith againſt hereſies. Some(*x*) Fathers have written purpoſely of the plea's or *preſcriptions* which the Church hath againſt them, & how Catholique doctrine may be diſcerned and maintained; to wit, by *authority of Scripture*, and *tradition of the Catholique Church*. If they had beleeved the Biſhop of Rome to bee the infallible Judge, ſurely (without more a doe) they had appealed all Heretiques to his Tribunall. And what needed the Chriſtian Emperours anciently (and ſometime at the requeſt of the Biſhops of Rome themſelves,) to have gathered together ſo many Biſhops, from ſo diſtant parts of the world, to celebrate Generall Councells; if this had been then known or imagined, that Councells can conclude nothing to purpoſe without the Pope: and that his ſentence alone muſt cleare all controverſies, and ſilence all Hereſies? Nay, his judgement hath bene-

(*x*) *Tertullian, & Vin. Lirin.*

formally opposed and rejected anciently, by particular Doctors, (men of eminency and esteeme in the Catholique Church) by Counceils Provinciall and Generall; by the Churches of the East for above 800. yeares now past: and the onely cause of that Schisme is by the Greekes cast upon the vast ambition, and pretensions of the *Bishop of Rome*; (y) *Who refuses to have the grounds of that dissention fairly heard and discussed in a Generall Councell; but in a Masterly fashion, will needs be judge himselfe in his owne cause, and have all men besides stand by, and obey him as his Scholars.* And here in the West, it is not long since the Councells of *Constance* and *Basil*, deposed some Popes, and decreed against all, *that as inferiors they may be sentenced by Councells.* And their judgement herein hath been ever constantly avowed, and maintained by the best learned (a) Roman Catholiques of France, as a branch of the *liberties of the Gallican Church*: and by the *Sorbon* it selfe, till of late (b) some of that bodie have been corrupted by the practises of the Jesuits, to flatter the Pope contrarie to their owne ancient Maximes,

(y) *Nilus Thessalon.* de causis dissidii inter Graecos & Latinos. τὸ δὲ διαστηναι λέγουσι μέχρι δεῦρο τὸ μὲν ἀπ' ἀρχῆς ἀπὸ Πάπου ἀναιτίως συμβῆναι φασὶ καὶ ἀδικηθέντας ἐπιβῆναι ἐπιβουλῇ, ὅτι αὐτὸν μόνον δεῖν ἐξετάσαι ἀξιοῦντα τῆς ἀμφισβητήσεως, τοὺς δὲ ἄλλους ἁπλῶς μαθητὰς μόνα ὑπακούσεσθαι ἔχειν.

(a) Vide *Vigor.* in Comment. ad Resp. Synod. Basil. *Em. Richer.* de Ecclesiastica & Polit. potestate. *Jac. Leschass.* de libertate Eccl. Gallicanæ. ap. *Laur. Bochell.* Decret. Eccles. Gall. l. 4. tit. 21. *Recision* du Concile de Trente lib. 4. &c.

(b) *Du Val, & Sinder.*

Maximes, and (as I verily think) contrarie to their owne judgement. For however the Authors of this imagination can be content to abuse simple people, perswading them that the Pope is infallible; yet I am perswaded (*c*) they are so far from beleeving it themselves, that they secretly deride all those that beleeve it, well knowing it to be but one of their *holy frauds* devised for the advancement of their Catholick cause.

If this then be the infallible ground and motive of our Mistakers faith, without doubt all his faith (in this point, and so in all the rest which depend on this) is but a fansy, and comes far short of a probable opinion. Especially considering that in all this conceit of the Popes authority and infallibility, there is no certaine ground for a divine faith to build upon: nay there is nothing but uncertainties and probabilities. Divine faith must have a firme & divine foundation that cannot faile or deceive: it cannot relie on conjectures, on which onely this pretended infallibility relies. As may shortly appeare by this that followes.

(*c*) *Franc. a Vic. Hier.* Relect. 4. de Potest. Pa. & Concil. prop. 12. *ad fin.* Da mihi Clementes, Linos, Sylvestros, & omnia permittam arbitrio eorum. Sed, ut nihil gravius dicatur in recentiores Pontifices, certè multis partibus sunt priscis illis inferiores. *Cato* apud *Cicer.* 2. de Divin. miratur se aiebat, quòd non rideret haruspex haruspicem quum vidisset.

S. Peter sate many yeares Bishop of Rome, and there he died. Well, grant this, though it seemes it can hardly be proved. For *Bellarmins* first reason for it is so weake, that himselfe sayes onely (*d*) *suadere videtur*, *it seemes to perswade*; it doth not convince but perswade, and but seeme to do so. *There God commanded him to fix his Chaire, and to leave his full power to his heyres and Successors, the Popes.* But what certainty of this? Indeed saith (*e*) *Bellarmine*, *it is no where expressed in Scripture that the Pope succeeds S. Peter, and therefore happily it is not of divine right that he succeeds him*; (*f*) yet *it is not improbable that God commanded him to fasten his seate at Rome*, and it may be *devoutly so believed.* Happily it is thus, and happily otherwise. This is not improbable, nor that. This may be beleved, and may not be. Here's some little feeble ground for opinion, none at all for faith: a conjecturall certainty here may be, no certainty of faith at all.

(*d*) Bell. l. 2. de Rom. Pont. c. 4. § *Respond.*

(*e*) Bell. l. 2. de Rom. P. c. 12. 5. *Observandum est tertiò.*

(*f*) Bell. ibid. § *Et quoniam.* & l. 4. de R. P. c. 4. § *Accedit.*

Yet further: if *S. Peter* left this priviledge of infallibility to his Chaire, surely he left it onely to his lawfull Successors; such as were lawfully elected and ordained

ordained Bishops of Rome, not to *intruders*. But here againe we have nothing but meere uncertainties.

For first, *Onuphrius*, and other Roman Writers have noted six and twenty severall *Schismes* in the Sea of Rome; wherein two Antipopes, and sometime three, have each one pretended to the Chaire, and pretended also their claime to be just and reasonable, disabling their concurrents as unjust and unreasonable. The last of these Schismes continued above 40. yeares; from *Vrban* 6. untill the Councell of *Constance*: during (*g*) which time all these Westerne parts were *distracted, and perplexed, the most learned and devout men being not able to judge which of the pretenders was the true Pope.* If the faith of Christians did then depend on the infallible Pope, then infallibly all that while Christians had no meanes to setle their faith in any thing that should be questioned.

Againe, by the Popes owne (*h*) Ca-

(*g*) Apud *Plat.* in vit. *Urban.* 6. *edit.* Joh. Paris. 1530. Adeó perplexum fuit Schisma ut etiam doctissimi viri & consilientiosi non valerent discutere cui esset magis adhærendum.

(*h*) *Leo PP.* ap. Grat. causa 1. q. 1. Can. *Gratia.* Gratia si non gratis datur vel accipitur, gratia non est. Simoniaci autè non gratis accipiũt: igitur gratiam, quæ maximè in Ecclesiasticis ordinibus operatur, non accipiunt. Si autem non accipiunt, non habẽt, nec gratis, nec non gratis, cuiquam dare possunt. Quid ergo dico? profectò quod

habẽt. Quid autè habẽt? Spiritũ utiq; mendacii. *Bal. Jul.* 2. Si cõting u Simoniacè quenquã ad Pontificatum promoveri, electi ipsius seu assumpto ad Pontificium eo ipso nulla existat, nec ullã electo seu assũpto administrãdi facultatẽ vel in spiritualibus, vel in tẽporalibus tribuat, & à nemine pro Pont. Rom. habeatur.—Imo liceat omnibus Electũ talẽ, ut Magũ, Ethnicũ, Publicanũ & Hæresiarcham evitare.

nons,

nons, *all ordinations of men promoted simoniacally, or for money, are meere nullities,* of no validity. Now it is cleare, out of their owne (*i*) Historians, that very many Popes have beene simoniacally advanced to the chaire. And who can be infallibly assured that *Leo* 10th, or *Paul* 5th, or *Vrban* 8th, or any Pope whosoever hath beene fairely and freely elected without any corruption of rewards or promises? A Roman Catholique may wish or hope well, that his Holines hath entred Canonically: (though, if the (*) Monk *Mantuan* said true, his hope must needs be mixed with very much feare;) but *he cannot be* (*k*) *sure.* And if he be not sure that any of

(*i*) *Baronius* ad an. Chr. 912. §. 8. Romæ tunc dominabantur potentissimæ atque sordidissimæ meretrices, quarum arbitrio mutabantur sedes, dabantur Episcopi, & (quod audiu horrendum atque infandum est) in Sedem Petri earum amasii Pseudo-Pontifices intrudebantur. Nusquam deri diligentis, vel consentientis postea populi aliqua mentio: Canones omnes pressi silentio, decreta Pontificum suffocata, proscriptæ antiquæ traditiones, veteresque in eligendo summo Pontifice consuetudines, sacrique ritus ac pristini usus prorsus extincti. *Genebrard.* Chronol. ad an. 901. Per annos fere centum quinquaginta, à Johanne scilicet 8. ad Leonem 9. usque, Pontifices circiter quinquaginta à virtute majorum prorsus defecerunt: Apostatici, Apostaticive potius quàm Apostolici; quando non per ostium sed per posticum ingrediebantur. (*) *Mant.* l. 3. de Calam. Tem.—Romæ Templa, Sacerdotes, araria, sacra, coronæ, Ignis, thura, preces, Cœlum est venale Deus. (*k*) *Petavius* in 2. 2. qu. 1. A. 6. Dub. ult. Papam existentem (verbi gratiâ *Paulum* 5.) esse verum vicarium Christi & successorem Petri, non est absolutè de fide Catholica. 1. Quia supponit hæc duas istas alias propositiones, *Paulus* 5. est baptizatus, & *Paulus* 5. est canonicè electus in Rō. Pontificem; at neutra ex istis duabus est de fide Catholica absolutè.—

them

them is Pope, he is not sure of his infallibilitie.

But besides all this, it is a thing most certaine that no Roman Catholique in the world can be certaine of any Pope, that he is either a Bishop, or a Priest, or even a Christian. For this is one point of their Catholique doctrine (*l*) that *the force and vertue of all Sacraments depends on the intention of the Minister*, who, if he have not an intention to doe as the Church doth, all he doth is nothing, he confers no Sacrament. And accordingly (*m*) they grant, that *no man can possibly know* (otherwise then by bare conjecture) *whether himselfe, or any other, have received either Baptisme, or Orders, or any Sacrament: being impossible for him to know the intention of the Minister.* None is capable of holy orders, unlesse he be baptized. Pope *Vrban* 8 then cannot be either Bishop or Priest, unlesse he were made a true member of the Church by baptisme. And he was not truly baptized, or ordained, if the

(*l*) Decret. Eugenii post Concil. Florent.

(*m*) *Andr. Vega* l. 9. de Justific. c. 17. Nemini potest per fidem constare se recepisse vel minimum Sacramentum. Estque hoc ita certum ex fide, ac clarum est nos vivere. Nulla siquidem est via, quâ citra revelationem, nôsse possimus intentionem ministrantis, vel evidenter, vel certo ex fide. *Bellarm.* lib. 3. de Justif. cap. 8.

§. *Dicunt.* Non potest quis esse certus certitudine fidei, se percipere verum Sacramentum, cùm Sacramentum sine intentione Ministri non conficiatur, & intentionem alterius nemo videre potest.

Bishop

Bishop ordaining him, or the Priest baptizing him, (or any other who formerly baptized or ordained them) failed in their intention. And whether they did so faile, neither *Vrban* himselfe nor any man else can be assured; no not by an humane certainty, much lesse by a divine faith. How then, is our Mistaker sure that his Pope is the infallible Head of the Church, when he cannot be sure that he is a member of it?

Lastly, admit the Pope infallible in his definitions, yet how can any Papist in Europe (excepting onely those few that stand by and heare his Holinesse when he gives out his Oracles,) be infallibly sure what it is which he hath defined? Their assurance hereof is onely so much faith as they can give to the reports of their Priests and Jesuits: which at the best can produce in them but a strong opinion, unlesse they can beleeve their Priests and Jesuits also to be infallible in their relations.

It much concernes our Mistaker, and all Roman Catholiques to consider, how

how feeble and wavering that faith must be which is concluded from these slippery principles. Every lawfull Bishop of Rome is infallible, but *Vrban* the 8. is lawfull Bishop of Rome, therefore he is infallible. And then againe. Whatsoever *Vrban* the 8. defines is infallibly true, but this or that *Vrban* hath defined, therefore it is infallibly true. In these Syllogisines imagine the Propositions to be certain and true, (as they are most certainly false) yet the assumptions to a very Roman Catholique, at the most can be but probable, he cannot be certaine of either. Not certaine that *Vrban* was lawfully ordained, and elected into the chaire; nor certaine that out of his chaire hee hath published this or that definition. An opinion or a conjecture of these things he may have; but he cannot have certainty, and much lesse divine faith. Wherefore, since the conclusion cannot be stronger then the weaker of the Premisses, his faith is not divine nor certain, but onely a conjecture or an opiniõ

We may now conclude this point, and returne our Mistakers words upon himselfe

himselfe. If his faith be grounded on so fallible a motive as the Popes infallibilitie, it is cleare that he hath no true divine or supernaturall faith at all, but onely opinion, or perswasion, or humane beleefe.

Chatity

Charity mistaken. Cap. 7.

PRoteſtants object that Roman Catholiques are not at unitie among themſelves, as appeares by many queſtions wherin their Writers are at variance. Anſwer. Catholique Doctors differ onely in matters of opinion not decided by the Church, not in any points of faith. And beſides, their differences are all fairely carried, without any breach of charity. If it be againe objected, that learned Catholiques beleeve more then the unlearned: Anſwer. This hinders not their unitie. It ſuffices the vulgar to beleeve implicitely what the Church teaches. And by vertue of ſuch implicite faith a Cardinal Bellarmin, and a Catholique Collier are of the ſame beleefe.

Anſwer,

Answer. Sect. 6.

[I.] *DIssentions in the Church of Rome of greater importance then any among the Reformed. They differ not onely in opinion, but in matters of their faith. As about the Popes authority; and the Popes themselves about their vulgar Latine Bibles.* [II.] *Discords among them uncharitably pursued. Some patterns of their mutuall bitternesse and re-vilings.* [III.] *Implicite faith, in some points, and in some men, admitted. What it is which we here dislike in the doctrine of some Romanists.*

[I.] The

[1.] THE Mistaker hath formerly upbraided us with our discords in Religion: Now, he pretends there is great Unitie in doctrine among his Roman Catholiques. With little reason, and with as little ingenuitie. For certainly if in this point we be not innocent, they are much more guilty. The truth is, that olde complaint of *Optatus* fits our times better then his, (a) *Omnes contentiosi homines sumus*, there is but too much quarrelling on al sides, wch exposes our holy faith to the scorne of Infidells, and ill beseemes them that pretend (as we doe all,) to serve and follow the *Prince of Peace*. But sure the Romanists are not in case to fasten this reproach on us, since it will reflect more strongly on themselves, who have many more, and more weighty Controversies among their owne Doctors, then those of ours.

(a) Lib. 5.

For our dissentions I have already

ſaid enough (if not to juſtifie, yet) to excuſe them. To which I now adde, by way of juſt recrimination, that they are both for their number, and in their nature, of farre leſſe importance, then the diſſenſions in his Roman Church.

But our Miſtaker anſwers in the behalfe of his jarring Doctors, two things. 1. that they differ onely in ſome ſchool-queſtions of *opinion*, not in matters of *faith*. 2. that they diſſent in judgment onely, without breach of charitie. But in both the parts of this anſwer, I ſhall briefly let him ſee that he is Miſtaken.

His firſt plea is a very true and reaſonable Apologie for our Reformed Churches, but not ſo for his Roman. Our controverſies are none of them, in the ſubſtance of faith, but onely in diſputable opinions, not cleerly defined in Scripture; wherein learned and charitable men do each one *abound in his owne ſenſe*, ſtill *keeping the unity of the Spirit in the bond of peace*. The ſumme of our faith is the ſame which we have received from the Apoſtles. We have not added

added any new Articles to the Creed; nor do we differ about any of the olde ones. But they of (*b*) Rome have inlarged the Creed of Christians one moity; and will needs have the world to beleeve many things as points of faith, which at the best are but doubtfull opinions; among all which there is hardly one, wherein themselves do fully agree. The (*c*) *most eminent Cardinall Bellarmin*, in his Controversies against us, hath fairly confessed (as hath been formerly noted,) that each opinion almost is controverted amongst themselves. A (*d*) German Doctor hath collected out of Him their contradictions, and set them down in his owne words, to the number of 237. and withall a Catalogue of such Roman Writers, as *Bellarmin* himselfe hath contradicted and confuted, which contains the most part of Writers in his owne Church, famous for learning in latter ages.

Ioannes de Rada hath filled two grosse volumes with the contentions of the Thomists and Scotists. And the Dominicans and Jesuits have filled libraries

(*b*) *Bulla Pii 4. post Concil. Trident.*

(*c*) The new title of Cardinalls by the decree of Pope *Urban.* Jun. 10. 1630. See it in the *French Merc.* Tome 16. pag. 592.

(*d*) Contradictiones DD. Rom. Eccl. ex *Rob. Bellarmino*, Autore *Jam. Pappo.* Argentorati An. 1597 Videetiam *Matthiam Flacium* de Sectis & controversiis religionis Papisticæ. Basil. 1565.

with their quarrels in the matter of Grace and Freewill: wherein either ſide pretends the definition of the Trent Councell for their contrarie opinions. It ſeemes that Councell (like the Devill in the olde Oracles,) hath deluded them both with ambiguous ſentences: Or, if the definition be cleare, one of the Factions doth obſtinately contradict it. Why doth not his Holineſſe all this while interpoſe, and give out his infallible judgement in the queſtions? If he will not, he wants charity towards his owne children; if he cannot, how is he the infallible Judge? Or is it rather his wary wiſedome, not haſtily to decide Controverſies, wherein witty and learned men on both ſides are engaged: * leſt in ſtead of changing their opinions, they ſhould fall to challenge not onely the *infallibility* but (which were more dangerous) the *authority* of their Judge; and in ſtead of reforming their owne judgement, deſpiſe his.

The moſt capitall point of all others in their new Creed is that of the *Popes authority*, and that obedience which he challenges in ſpirituall and temporall matters:

* As *widdington* and his followers have done. See *widdingtons* Purgation againſt the Popes Decree, wherein he was condemned for an Heretique and no childe of the Church.

matters: yet of all others they are moſt at diſcord among themſelves about this point. The olde doubts are not yet reſolved, *whether he be under or above a Generall Councell*: and *whether he may erre in his definitive ſentence*. Some advance him with priviledges above the condition of men. Others think more ſoberly of his power, and are bold to reſiſt him, when they ſee him abuſe it. In the *Trent* Councell the Spaniſh Biſhops ſtood ſtoutly for the independency of Epiſcopall authority, and ſtrongly maintained reſidence to be *de jure divino*; being overborne onely with moſt voices by the Italian faction. The Divines of *Venice* in the late quarrells of Pope *Paul* the 5. againſt that State, neglected the Popes *Interdict*; ſo that he was fain, with ſhame enough, to revoke his Cenſures. (e) Very lately the Biſhops of France have brought the Regulars of that Kingdom under their juriſdiction, notwithſtanding their exemptions by the Pope. And whereas his Flatterers tell him, that he hath either *directly*, (as (f) ſome ſay) or *indirectly*, (as (g) others, to the ſame purpoſe) *a Temporall Monarchy*

(e) Voiez la Declaration de l'Aſſemblee Generale du Clergé de France. An. 1625.

(f) *Covarr. Boſius &c.*

(g) *Bell. &c.*

over all the earth; that all Princes are his vassals, and may be deposed when he thinkes fit; that hee may dispense with subjects for their oath of Allegeance, and licence them to take armes against their Soveraignes: Many good Roman Catholiques detest these damnable doctrines, and have (*h*) confuted them, as tending to bring ruine and confusion on all States; and in France the seditious bookes of *Mariana*, *Bellarmin*, *Becanus*, *Suarez*, *Santarellus*, and such like, containing these horrible Maximes of the *Society*, have been cast into the fire by the hand of the publike Hangman.

(*h*) Barcley, Withington, The Deanes of Vnice, &c.

But among their discords there is none more memorable, or of greater consequence, then that of the two Popes *Sixtus* 5. and *Clement.* 8. about their vulgar Latin Bibles. When the Councell of Trent declared that Translation onely to be authenticall, there were abroad in the World above 60. severall Editions of it, each differing from other. Which *Sixtus* taking into consideration, with great diligence & advise of many Cardinals he compared the Copies,

See Dr. *Jants* his *Bellum Papale*, and Corruptions of the Fathers part. 3.

pies, and out of them all publiſhed one, which he ſtraitly commanded to be received as the onely true Vulgar; by a ſolemne Bull aboliſhing all others which did not exactly, *ad verbum*, and *ad literam* agree with that; and was ſo curious as with his owne hand to correct many errors eſcaped in the Preſſe, becauſe he would have it more compleat. This Bible was publiſhed with the Popes Declaration before it in the yeare 1590: a Copy whereof is extant (though they have conſumed as many as they could) in the publique Library of *Oxford*. *Clement.* 8. ſhortly after, obſerving many defects and corruptions in that Edition, publiſhed another, with the very like Declaration, wherein he authoriſes onely his owne Bible, revoking all others. Theſe two Bibles infinitely differ, not only in words, phraſes, and entire verſes, but in very many abſolute and direct contradictions: yet are they both equally juſtified, and equally injoyned, under the penalty of a curſe to them that obey not. So as hereby all Roman Catholiques are involved in a miſerable neceſſity, either to uſe no

Bible at all, or to undergoe the curse of Pope *Sixtus* if they use that of *Clement*, or of Pope *Clement* if they use the other of *Sixtus*. Nothing can be said with truth or reason to salve this contradiction. Now I suppose our Mistaker will yeeld, that the authenticall *Edition of the Bible*, and the *Popes Authority* are not matters of *opinion* onely. Their differences therefore are not onely in matters of opinion.

[II.] The second part of his Answer for his Doctors is, that *their differences are all fairely and peaceably carried without any breach of charity*. Happy were the poore Church of Christ, if all Controversies in Religiõ might be so handled: but it hath beene and is her misery, that it is far otherwise. And here againe the Roman Part is as guilty (at least,) as the Reformed. I love not to be raking in dunghills: Yet to shew the Mistaker, that Lutherans alone are not troubled with passions of the Spleene, I will give him some few examples of Papists railing as unmercifully at their owne Brethren, as they are wont to doe at us.

Alex.

Alex. Caverius is so zealous for the Popes direct temporall Monarchie, that al who deny it, are in his language, (*i*) *impious politicians, and heretiques, and their discourses false heretical dotages.* Now it is denied by the Cardinalls (*k*) *Bellarmin, Turrecremata, Cajetan*, and a great number of other learned Romanists.

(*i*) *Caverius* in tit. libri sui, & lib. 2. cap. 12. §. *Quorum.*

(*k*) *Bell.* lib. 5. de R. Pont. cap. 1. §. *Tertio.*

In that bitter contention betweene the *Seculars* & *Iesuits* of this Kingdome in the yeare 1600, and after, about the authority of *Blackwell* the Archpriest; the two Factions are notably deciphered each by other. The *Seculars* (by the (*l*) *Iesuits*) to be *mad heads, seditious libellers, notorious calumniators, factious, turbulent, obstinate brawlers, tumultuous, of scandalous life, writing evident egregious malitious untruths, impudent fictions, and wicked slanders; rebels, betrayers of the Catholique cause, &c.* On the other side the *Iesuits* (by the (*m*) *Seculars*) to be *Schismatiques, Donatists, Anabaptists, Arrians, Vipers, men that runne such a desperate course, as if Religion were but a meere politicall and Atheall devise; living by the principles of Machiavell, taught by their Arch-rabbies how to maintaine (with equivocations,)*

(*l*) *Parsons* his Apol. for Sub. ord. ch 4, 8. &c. and the Table prefixed.

(*m*) *Watsons* quodlibet. pag. 61, 151. & *passim.*

vocations,) dissimulation, detraction, ambition, sedition, surfeiting sorer then ever did Heliogabalus; busied in setting division, breeding of jealousie, and making of hostile strife, by opposition of King against King, State against State, Priest against Priest, Peere against Peere, Parents against Children, raising of rebellions, murthering of Princes, making uprores every where. Men unworthy to be called Religious, or Catholiques, or Christians. For howsoever they boast of their perfections, holiness, meditations, and exercises, yet their plots are heathenish, tyrannicall, satanicall, and able to set Aretin, Lucian, Machiavell, yea and Don Lucifer, to schoole. Wicked Iesuits, who would have all Catholiques to depend on the Archpriest, when as the Archpriest depended upon father Garnet, Garnet on Parsons, and Parsons upon the Devill, &c. These are our mistakers friends, whom he commends so much for unitie and charity. But sure, if this be charity, it is, such as he calls in the title of his booke, *Charity mistaken.*

This very contention is now againe of late revived amongst them, on the like occasion, and pursued with the like intem-

intemperate bitterneſſe, both in * Ireland, and eſpecially in this Kingdome. The preſent Pope *Vrban* hath given to one *Richard Smith* the title of Biſhop of *Chalcedon*, and hath ſent him (not to reſide upon his Sea, for that had been to puniſh him & ſend him a begging, but) hither into England, appointing unto him for his Dioceſſe the two Kingdoms of England & Scotland, & inveſting him with the power and juriſdiction of Ordinary over all his Catholiques in theſe Kingdomes, without any exception of Laitie or Clergie, Secular or Regular. The Jeſuits cannot brook any ſubordination, but where ſome of their owne command in chiefe. Therefore being queſtioned by this Biſhop for their Faculties, they ſtraightway queſtion him for his Authority; and publiſh to the world in divers (*n*) Declarations, that *his power is meerly uſurped* and pretended; That there *is no neceſſity either of particular Biſhops for the government of particular Churches, or of the Sacrament of Confirmation, eſpecially in times and places of perſecut on*, (for ſo theſe men ſpeake of the moſt mi'de governmēt of our moſt religious

* See the Treatiſe of *Paul Harris* Prieſt againſt the Excommunication publiſhed againſt him and D. *Caddell*, by the Archbiſhop of Dublin, *Th. Flemming* alias *Barnewell*, a Franciſcan Frier. Printed An. 1632.

(*n*) Diſcuſſio aſſertionum D. *Kellyſoni*. Autore *Nicol. Smithæo*.— An Apologie for the proceeding of the Sea Apoſtolick, by *Daniel of Joſa*, who is by Anagram, *Joannes Fluide*, a Jeſuit, now or lately Profeſſor at S. Omars. Declaratio Catholicorum Laicorum Angliæ.

religious Soveraign:) That *the Regulars, as such, are proper and principall members of the Ecclesiasticall Hierarchie; That their state is a state of greater perfection then that of Bishops or Presbyters; That their exemption from the power of Bishops is essentially annexed to their condition;* That *their priviledges cannot be revoked, no not by the Pope, &c.*

These Maximes, and the like passe for Catholique doctrine among the Jesuited partie. But on the other side they are condemned and censured (not onely by their owne secular Clergy here, but) in *France*, by the Archbishop of *Paris*; by 34. of their other Bishops in a full assembly; and by the *Sorbon* to be (*o*) *propositions rash, presumptuous, false, absurd, scandalous, profane, injurious to Episcopall dignity, destructive to the Church, and hereticall.*

This Censure was quickly well washed with the bitter *Sponge* of *Iohn Floyd* a Jesuit, (*p*) lurking under the name of *Hermannus Lœmelius*, who charges the Sorbonists with *malice, ignorance, stupidity, schisme and heresie*; and with great scorne insults upon them. But against him,

(*o*) Censura quarundam propositionum per Facult. Parisiensem. Parisiis. 1631.

(*p*) *Aurelius* in Vindiciis p. 385 *See a large Catalogue of Jesuits thus lurking under false Names, in the same* Aurelius, *in Indice prefixo Auctores adversi Sirmondum. Where also Benjamin Norton of Sussex in his letter to Aurelius, calls them* Novatores larvatos qui magnam fecere in Anglia deceptionem.

him, the Cenſure and Cenſors are defended by three Doctors of that Societie, *Aurelius*, *Hallier*, and *Le Maiſtre*, in ſeverall volumes, which are highly approved and eſteemed by our Engliſh * Anti-Jeſuiters. By thoſe Doctors the Author of the Sponge is accuſed of (q) *lying, ignorance, and hereſie, of prophane ſcurrilitie; of blaſphemy and impiety; of furious, filthy and devilliſh raylings; of unſufferable arrogance, &c.*

It were eaſie to note *more ſuch examples of this Roman Charity, if it were worth the while to looke after them. The Proteſtants may well comfort themſelves when they ſuffer under theſe ſharp tongues, which ſo cruelly laſh one another.

[III.] Now further that the *Vnity of Faith* is not impeached, nor any diſcord in Religion induced betweene learned men and the ignorant vulgar people, although they differ much in the meaſure of their knowledge, & in the manner of their aſſent to divine verities, it will be eaſily yeelded to the Miſtaker. And I do not think, any learned Pro-

* *See the gratulatory Letters of* Benjamin Norton, *and of* John Colleton (*in the name of all their Seculars here*) to *Aurelius*, in ejuſdem *Aurelii* Anxretico adverſ. *Sirmondum*

(q) *Aurelius* in libri ſui titulo. *Hallier* in Admon. ad Lect. p. 8, 9, 16, 24. v. & N. le Maiſtre Confutat. rationum ſpongiæ. part. 1. in præf. & cap. 3, 4. & part. 2. in præf. &c.

* The like may be ſeene in *Bzovius*, & *Cavellus*, & their Abetters, about *Scotus* and *Thomas*. See alſo *Harwartus* Chancellor of Bavaria his booke againſt *Bzovius*, in defence of *Lewis* of Bavaria, a-

teſtant

teſtant will denie the great uſe of that diſtinction, (which hath ground in reaſon and nature) betweene *explicite* and *implicite* faith, for which he contends; if it be rightly interpreted, and all faith, of what kinde ſoever, directed upon the proper *Object*, which is holy *Scripture*, and not the Church. The beſt adviſed of his owne Catholique (*r*) Divines yeeld that *there are ſome points neceſſary to be knowne of all ſorts, neceſsitate medii, in which points implicite faith doth not ſuffice*; but expreſſe particular knowledge is to be joyned to the aſſent of faith in all them that will be ſaved. This granted, we will yeeld that in other (*ſ*) matters of great difficulty, and not of ſuch abſolute neceſſity, a general, infolded, or virtuall beleefe may ſuffice to ſome perſons, who either want capacity or meanes of better inſtructi-

(*r*) Cannes in 2.2.q.2.art.8 §. *Ultima ſententia. Tolet.* Inſtruct. Sacerd. l.4.c.2 n.9. & ibi. *Victorellus* annot.ult. *Aquin.* 2.2.q.2. Art.5. in Corp.

(*ſ*) *Eſpencæus* in 2.Tim.c.3. digr.17.p.119. edit.Pariſ.1564 Alia certè credibilia implicitè, & in animi præparatione credant populares, quatenus parati ſunt credere quicquid Scriptura continet; explicitè crediturí, quum quid eis conſtiterit in fidei doctrina tradi & contineri: in *ſecundariis* inquam credendis, ſive in iis quæ fidei objecta per accidens vocantur.— In ſubtilibus item conſiderationibus. In iſtis fides ſimplicium velata atq; implicita valeat ſufficiatque. In iis autem quæ fidei *per ſe* ſunt objecta, per quæ nimirum homines juſti beatíque fiunt, quales ſunt ſuperbenedictæ Trinitatis, incarnationiſq; Dominicæ articuli, definitâ opus eſt adultis & explicitâ fide: nec ſufficeret decantata hodie per Catholicos carbonarii fides.—

on:

on: ſo as they diligently and conſcionably endevour to encreaſe their knowledge, not affecting ignorance; and withall carry an humble preparation of minde to beleeve diſtinctly and particularly any truth, when it is cleered unto them out of the word of God. In this caſe, that of S. *Auguſtin* (t) is moſt true: *not the vivacity or quickneſſe of underſtanding, but the ſimplicity of beleeving doth make the common ſort of people moſt ſafe.*

(t) Contra Epiſt. Fundam. cap. 4.

In ſome ſenſe, the faith of the beſt learned Clerkes in the world, may truly be ſaid to be an *implicite faith.* For though the aſſent of faith be more *certaine* (if it bee poſſible) then that of ſenſe or ſcience, or demonſtration; becauſe it reſts on divine Authority, which cannot poſſibly deceive: yet is it alſo an aſſent *inevident* and obſcure, both in regard of the *object*, which are things (u) *that doe not appeare*; and in reſpect of the *ſubject*, the eye of faith in this ſtate of mortality being dimme, and apprehending heavenly things *as through* (w) *a glaſſe, darkly. Our faith is not yet* (x) *ſight*, or viſion, till we be in our heavenly Coun-

(u) Heb. 11. 1.

(w) 1 Cor. 13. 12.

(x) 2 Cor. 5. 7. 1 Pet. 1. 8.

Country. And therefore though any faithfull man may apprehend the τὸ ὅτι or the revelation of God in Scripture, *that* the Myſteries of our Religion (the Trinity, the Hypoſtaticall union, and the like) are divine and true, yet no faithfull man can fully comprehend the διότι, the reaſon or manner *how* theſe Myſteries are true. Here (y) *faith forbeares* all curious and bold inquiſitions, and requires not any diſtinct knowledge, but ſits downe involved in an humble and devout ignorance, leaving theſe ſecrets onely to God.

The things which we diſlike in the doctrine of implicite faith, as it is delivered by ſome Roman D. D^ni, are ſpecially two.

1. They teach that implicite faith *alone, and of it ſelfe* may ſuffice to ſalvation without any diſtinct knowledge, or explicite faith, of any Article in the Creed. This is the doctrine of many (a) learned Writers in the Church of Rome

(y) Orig. περὶ ἀρχ. lib. 1. proœm. Sancti Apoſtoli fidem Chriſti prædicantes — quæcunq; neceſſaria omnibus credentibus crediderũt, manifeſtiſſimè tradiderunt, rationem aſſertionum relinquentes inquirendam. De aliis dixerunt quidem, *quia ſint, quomodo autem aut unde ſint* ſiluerunt. Cyrill. Hieroſ. Catech. 11. Ὅτι μὲν ὁ Θεὸς ἓν ἔχει, τοῦτο πίστευε τὸ διὰ πάντων, μὴ πολυπραγμόνει. Ζητεῖται γὰρ ἐν ἱστορίᾳ τινὰ· μὴ ἐξέλθῃς σαυτὸν ἵνα μὴ πίπτῃς. ἃ σοφεστέρων ἐστὶ, ταῦτα διανεῖμε μόνοις. Theodoret. de provid. l. 10. ſub finem. Τῶν θείων ἡ ἰκανωσὶς τοῖς μὲν φαινομένοις σοφιστεύει, τοῖς δὲ κεκρυμμένοις μὴ πολυπραγμονεῖν· ἀλλὰ σεμνύνεται τὸν μαθητὴν εἰς ταῦτὸν ἐστιῶν. (a) Paris. de ſa, Alliſiodorenſis, Summa Roſſella: ſi fides adhibenda ſit Bannæ in 2.2. q. 2, A. 8 §. Secundò ſententia Richardus Media vill. Soto, Vega, ap. Lorin. in Act. 10. 2

Rome (if others do them no wrong,) who hold, that it is *not neceſſary to beleeve any Article of the faith expreſſely, no not in this time of grace after the cleere publication of the Goſpell, but that it is enough to beleeve all which the Church beleeves. So as if a man be demanded whether Chriſt were borne of a virgin, or whether God be one, and three in Perſons, he may anſwere, I cannot tell, but I beleeve all that the Church beleeves: and this faith may juſtifie and ſave him.* The modell of this faith is that confeſſion of the Catholique *Collier*, ſo much memorated and applauded by (*b*) them, as a very good faith, and the *ſafeſt way* of beleeving, yea *more ſafe* then the meditation and exerciſe of the Scripture.

(*b*) *Hoſius, Pighius, Staphilus*, and his Tranſlator *Stapleton.*

2. They make this implicite faith to reſt it ſelfe, not on the Scripture, the onely foundation and rule of faith, but *on the Church*: ſtill meaning by the Church (not the Church Catholique, or any ſound member of it, but) onely the Church of Rome, that is, the Pope aſſiſted with ſome few of his Cardinalls and Prelats. Wherein, the Church of Rome manifeſtly aimes to erect her owne

owne abſolute ſoveraignty over the conſciences and faith of Chriſtian people. Whatſoever theſe Maſterly Doctors ſhall define or preſcribe in matters of faith, that, they ſay, muſt be received *without* (c) *contradiction, without* (d) *examination, without* (e) *caution or condition, ſimply and abſolutely.* This was the very language of ſome ancient Heretiques; whom S. *Athanaſius.* hath purpoſely confuted. *Our doctrines*, * ſaid they, *muſt be abſolutely beleeved without further enquiry. And ſuch an inconſiderat aſſent without reaſon or judgement, to their unreaſonable aſſertions, they called faith; being fearfull to have their errors diſcuſſed, leſt they ſhould be convinced.* And ſure,

(c) *Greg. de Valentia.* Anal. fid. l. 8. c. 6. §. *Quòd verò.* Sine contradictione ulla obedire juſſi homines ſunt Sacerdoti judicanti— Quod ipſum perſuadere nobis de ſummo Eccleſiæ Paſtore & nunc jubemur.

(d) *Bellarm.* de verbi Dei interpret. l. 3. c. 10 §. *Septimum arg.* Chriſtiani tenentur doctrinam Eccleſiæ recipere, & non dubitare an hæc ita ſe habeant. *Et ib.* §. *Addo.* Debet Chriſtianus ſine examine recipere doctrinam Eccleſ. *Et ib. ad arg.* 16. Doctor non proponit ſententiam ſuam ut neceſſariò ſequendam, ſed ſolùm quatenus ratio ſuadet: at Judex proponit ut ſequendam neceſſariò. Patres ſunt Doctores, Concilia verò & Pontifices ſunt Judices. (e) *Staplet.* Autorit. Eccleſ. defenſio l. 1. c. 7. §. 9. Noſtrum eſt ſimpliciter obedire Eccleſiæ, nullâ appoſitâ conditione. *Idem ib.* l. 3. c. 12. §. 14. Eccleſia ſimpliciter eſt audienda, ſine ullâ exceptione. *Idem ib.* l. 3. c. 14. §. 11. Eccleſiæ vox ſimpliciter & abſolutè recipienda eſt. * *Athanaſ. Orat.* Advers. eos qui volunt ſimpliciter credendum, Tom. 2. edit. Paris. p. 325. δύναται ἁπλῶς τὰ λεγόμενα καὶ ἀκριβῶς ἐξετασθῆναι ἀπὸ τῶν αὐτῶν ἐν αὐτοῖς ἢ τῶν ἀφανῶν· καὶ πίστιν ἐνομίσθη τὴν ἀβασάνιστον ὅπερ τῶν αἱρετικῶν καὶ ἀνεπιδείκτως συγκεκλεῖσθαι. Et paulò pòſt hoc vocat ἀλόγως, ἀκρίτως πιστεύειν. Et rurſum οὐκ ἐθέλοντες τὰ τὴν ἐξέτασιν, ἵνα φύγῃ τὸν ἔλεγχον.

this

this is a ſure meanes to keepe the Court of Rome in quiet poſſeſſion of her tyranny and errors, if men may be perſuaded to reſigne unto her their judgement and reaſon, and yeeld her a blinde and brutiſh obedience in all things. The colour is, that in all doctrines ſhe is aſſiſted with an infallible Spirit; and therefore being all divine truths and inſpirations, they may not be inquired into. The ordinarie pretenſe of Deceivers; of (*f*) *Apelles* the olde heretick in *Euſebius*, of *Mahomet* the great Impoſtor, and of ſome Others (beſides the Romaniſts) in this age. But, as a learned man hath well obſerved, (*g*) *The ſafeſt way of lying, is for men to entitle God to their owne dreames, and for all reaſon to ſay they are heavenly verities which may not be examined.*

It is very meet that the ignorant people ſhould *obey* (*h*) *their overſeers in the Lord*, and ſubmit themſelves to the Miniſtry and direction of the Church, in many profound doctrines above their reach. But it behoves them to have a diſtinct and comfortable knowledge of

(*f*) Dictum Apellis apud *Euſeb.* Hiſt. Eccleſ. l. 5. c. 13. μὴ δεῖν ὅλως ἐξετάζειν τὸν λόγον.

(*g*) *Ludov. Vives de verit. fidei Chriſt.* l. 4. p. 478. contra errores Mahumetis. Tutiſſimum mentiendi genus eſt, nolle rationem eorum quæ dicas reddere, & veritatem dictorum ad Deum referre authorem, quem nemo de veritate poſſit interrogare.

(*h*) Heb. 13. 17.

the eſſentiall points of faith: and not ſecurely to reſt in a babiſh ſimplicity, but (ſo far as God hath enabled them) *to* (*i*) *be led on to perfection.* To which purpoſe they are commanded to (*k*) *ſearch the Scriptures*, that they may (*l*) *grow*, and (*m*) *encreaſe in knowledge*, that the (*n*) *word of Chriſt may dwell richly in them*, and that they may be able both *to beleeve* (*o*) *with the heart*, and *confeſſe* with their mouth, and *render* (*p*) *a reaſon of that hope, that is in them.* The words of (*q*) *Lactantius* to this purpoſe are obſervable: *In thoſe things which concerne our welfare and life*, (eſpecially that of our ſoules) *it is fit for every man to make uſe of his owne diſcretion in the ſearch and triall of truth, rather then without reaſon to relie upon the credit of others that may abuſe him. Every man by nature deſires to be wiſe, and to know the truth: And therefore they befoole themſelves, who without judgement follow the judgement of their Leaders, which is the propertie of ſheepe rather then of reaſonable men.* And it appeares by

(*i*) Heb. 6. 1.
(*k*) Joh. 5. 39.
(*l*) 2 Pet. 3. 18.
(*m*) Col. 1. 10.
(*n*) Col. 3. 16.
(*o*) Rom. 10. 10
(*p*) 1 Pet. 3. 15
(*q*) *Lactantius* lib. 2. cap. 8. Opertet in ea re maximè, in qua vitæ ratio verſatur, ſibi quemque confidere, ſuóque judicio ac propriis ſenſibus niti ad inveſtigandam & perpendendam veritatem, quàm credentem alienis erroribus decipi, tanquam ipſum rationis expertem. Quare cùm ſapere, id eſt, veritatem quærere, omnibus ſit innatum; ſapientiam ſibi adimunt, qui ſine ullo judicio inventa majorum probant, & ab aliis, pecudum more, ducuntur.

(*r*) *Theodoret*,

(r) *Theodoret*, that very vulgar Christians in his age, had a very great measure of knowledge in the mysteries of our Religion. So it becommeth Christians: *for*, saith (ſ) Melchior Canus, *it is the wont of ignorant Saracens, Pagans and Heretiques raſhly to embrace the blinde opinions of their Sects, and to receive without diſquiſition ſuch things as have moſt need to be diſcuſſed. Certainly, ſuch men are not taught, but tied to beleeve; nor inſtructed by reaſon, but forced into madnes, as it were, by enchantments. Our Lord Chriſt, on the contrary, perſwadeth men after an humane manner, that is with reaſons, becauſe they are reaſonable creatures.*

(r) *Theod. Græc. Affect. Curat. Serm. 5. ſub finem.* Ἔστιν ἰδεῖν τοῦτο τὸ νόσημα τοὺς μὲν γὰρ τῆς ἐκκλησίας τοὺς διδασκάλους, ἀλλὰ καὶ σκυτοτόμους καὶ χαλκοτύπους καὶ τελωνοπωλοὺς, καὶ τοὺς ἄλλως ἀπαιδεύτους καὶ γυναῖκας ὁσημέρους οὐ μόνον τοὺς λόγων μετασχόντας, ἀλλὰ καὶ χειροτονίας, καὶ μυστηρίων καὶ θείων δογμάτων καὶ τῆς ἐν τούτοις ἀκριβείας, καὶ μωρὸν καὶ διεκπεπλεγμένον καὶ ὑπὲρ ἀνθρώπους ἐστὶ, ἀλλὰ καὶ χοεπτικὸν τῶν δι' ἐν γνῶσιν ἐρώντων καὶ ἔστιν ἐυσεβὴς καὶ σωφρονίας καὶ βιωφελὰς τοὺς καὶ φυτάργους, οὐκ ἐκ τῆς θείας διδασκαλίας ηκιστ' ἄν, καὶ οὐκ ἐκ τῶν ἱερῶν λογίων, καὶ τῶν ἀποστολικῶν φωνῶν ἐμπλησθέντας. Ἀρκεῖ τούτοις σοφὸν μᾶλλον καὶ Πλάτων.

(ſ) *Canus* loc. l. 12. c. 4. §. *Quæ ſunt.* Inductorum eſt iſta conſuetudo, eaq; Saracenorum, Paganorum, Hæreticorum, ut cæca & temeraria Sectæ ſuæ dogmata, ſine judicio amplectantur: & quæ diſquiſitione egent maximè, hæc ſine ullâ diſquiſitione recipiant. Non eruditur iſti, crede mihi, ſed aſtringuntur, nec vitâ & ratione docentur, ſed quaſi veneficiis & cantionibus in inſaniam agitantur. — Chriſtus noſter homines humano more inſtituit atq; erudit, hoc eſt, rationales rationibus.

Charity mistaken. *Cap.* 8, 9.

THe Protestants pretend to be at unitie with the Ancient Church, with the Lutherans, and even with Roman Catholiques in fundamentall points. That distinction (so ordinary with them) betweene fundamentall points and not fundamentall, is vaine and without ground. No Protestant Writer, none of their Vniversities, Colledges, or Societies of learned men amongst them, can or dare define what doctrines are fundamentall, or give us in, a List or Catalogue of fundamentalls. Some say they are contained in the Creed. But these men may be ashamed of that opinion; seeing in the Creed there is no mention of the Canon of Scripture; or of the number or nature of the Sacraments; of justification, whether it be by faith alone, or by workes; or of that doctrine of devills, forbidding marriage and meats (which was the doctrine of the Manichees, and not of Roman Catholiques, as Protestants perversly affirme:) and finally since there is such great difference betweene them and us about the understanding of the Articles of Christs Descent into Hell, of the holy Catholique Church, and the Communion of Saints. Others say, the Booke of the 39. Articles of the Church of England, declares

all

all the fundamentall points of faith. But that alſo is moſt abſurdly affirmed. That Booke declares onely (and that in an extreamly confuſed manner,) what the Church of England beleeves in moſt things. And in many Controverſies betweene them and us, it ſpeakes obſcurely, not touching the maine difficultie of the queſtions. As in the points of the viſibility and infallibility of the Church, of Freewill, and of the Canon of Scripture.

Anſwer. Sect. 7.

[I.] *THe diſtinction betweene doctrines fundamentall and not fundamentall avowed as moſt neceſſary. It hath ground in reaſon, and in Scripture.* [II.] *The Creed of the Apoſtles (as it is explained in the latter Creeds of the Catholique Church) eſteemed a ſufficient Summarie or Catalogue of fundamentals, by the beſt learned Romaniſts, and by Antiquity.* [III.] *The Miſtakers exceptions*

to the contrary answered. [IV.] *As also his exceptions against the Confession of the Church of England. The conclusion.*

(a) Analyt. Poster. l. 1. c. 2.

[I.] IN humane Sciences, the great *Philosopher* hath taught us (a) to distinguish betweene ἀρχὰς & ἀποδεικτὰ, *principles* and *conclusions*. The first principles are κοιναὶ & ἄξιωμα, Maximes so cleare by their owne light, that they cannot be proved, nor denyed, or doubted of, by any man that understands the Termes wherein they are propounded. In the bosome (as it were) of these principles lurk innumerable conclusions, which must be deduced, and drawne out by the help of Discourse; some of them issuing out immediately, and evidently, others obscurely and by a long circuit of consequences; and are either certaine, or onely probable, according as they approach nearer

nearer to the principle, or are further off removed.

In like manner, that there be diverſe degrees of truths and errors in religion, which neceſſarily muſt be diſtinguiſhed, is a thing acknowledged by all learned men, even in the Church of Rome, (except our Miſtaker will have himſelfe excepted.) (*b*) *Aquinas*, having divided the object of faith, into that which is ſo *by it ſelfe, and* that which is *by accident and ſecundarily*, defines the Firſt to be that *whereby a man is made bleſſed* and ſaved; the Latter that *which is revealed*, whatſoever it be; as that *Abraham* had two ſonnes, and *David* was the ſonne of *Ieſſe*, &c. (*c*) *Occham* ſets downe three differences of verities to be beleeved. *Some touching God and Chriſt, whereon principally depends our Salvation*; as the doctrines of the Trinity, Incarnation, &c. *Some whereon our ſalvation depends not ſo principally or directly*; as the Hiſtories of Scripture: *And the third ſort, ſuch as are not revealed in the written word; but either agree with that which is revealed, or follow manifeſtly of it.*

Melchior

(*b*) 2.2.q.2.art. 5. *in Corp.* Dicendum, quòd fidei objectum *per ſe*, eſt id per quòd homo beatus efficitur: *Per accidens aut ſecundariò* ſe habent ad objectum fidei omnia quæ in Sacra Scriptura continentur; ſicut quòd *Abraham* habuit.—

(*c*) Dialog. part. 1. l. 2. c. 2. Non directè, ſed indirectè quodammodo ad ſalutem humani generis pertinere noſcuntur.

Melchior (d) *Canus* to the same purpose. *There be some Catholique verities which doe so pertaine to faith, that these being taken away, the faith it selfe must be taken away also. And these, by common use, we call not onely Catholique, but Verities of Faith also. There are other verities, which be Catholick also & universal, namely such as the whole Church holdeth, which yet being overthrowne, the faith is shaken indeed, but not overturned.* And *in the errours which are contrary to such truths as these, the faith is obscured, not extinguished; weakened, not perished. These may be called verities of Christian doctrine, but not of faith.* Briefly, it is the common and constant doctrine of (e) *Schoolemen* and (f) *Casuists*, that have written of the nature of heresie,

(d) *Canus* L. 6. cor. l. 12. c. 11. *init.* quædam sunt Catholicæ veritates, quæ ita ad fidem pertinent, ut his sublatis fides quoque ipsa tollatur. Quas nos, usu frequenti, non solum *Catholicas* sed *fidei* veritates appellavimus. Aliæ veritates sunt etiam ipsæ Catholicæ & universales, nempe quas universa Ecclesia tenet; quibus licet eversis, fides quatitur, sed non evertitur tamen. Atque in hujusmodi veritatum contrariis erroribus, dixi fidem obscurari non extingui, infirmari non perire. Has ego nunquam fidei veritates censui vocandas, quamvis doctrinæ Christianæ veritates sint. *Canus iterum* l. 12. c. 3 *ad fin.* Præter articulos fidei, omnia quæ in sacris literis assumuntur—etsi non sunt fidei nec Theologiæ præcipua capita, sed his ex accidenti conjuncta, & quasi principia secundaria; accipit tamen ea Theologus, non aliter ac Philosophus principia per se nota, sine medio aut ratione.— Hæcenus quasi naturalis atq, infita est in animis fidelium notio, ut quicquid ab Apostolis scriptum traditúmque est, verum esse sentiant. Vide *Staplet. Efferac. alios supra citatos.* (e) *Mag.* 3. d. 25. *Aquin.* 2. 2. q. 2. art. 5. & ibi. DD. (f) *Valet. Navarr. Sayr. Filliutius, Reginaldus—cæteri.*

and

and the measure of Catholique faith; that there is a certain measure & quantity of faith, without which none can be saved, but every thing revealed belongs not to this measure. It is enough to beleeve some things by a Virtuall faith, or by a Generall, and as it were, a Negative faith, whereby they are not denyed or contradicted: and in some things men may be ignorant or erre in them, without danger of their salvation.

All this evidently confirmes that most necessary and most usefull distinction betweene *fundamentall and not fundamentall doctrines:* which our Mistaker here with so great noyse and so little reason cryes downe. By Fundamentall doctrines we meane such Catholique verities, as principally and essentially pertaine to the faith; such as principally constitute a Church; and are necessary (in ordinary course) to be distinctly beleeved by every Christian that will be saved. Other points of truth are called *not-fundamentall*, because they are not of such absolute necessity, and doe not primarily belong to

to the *Vnity of faith*, or to the Essence of a Church, or to the Salvation of a Christian: Such as, for their subtilty and profoundnesse, are disputable in themselves, and happily by plaine Scripture indeterminable: Such finally as may admit an ἀκων, or a *non liquet*; both ignorance (if it be not affected,) and errour, if it proceed not from negligence or wilfulnesse, without perill. It is true, whatsoever is revealed in Scripture, or propounded by the Church out of Scripture, is in some sense fundamentall, in regard of the *divine authority* of God and his word, by which it is recommended: that is, such as may not be denyed or contradicted without infidelity; such as every Christian is bound with humility and reverence to beleeve, whensoever the knowledge thereof is offered to him. But in regard of the matter and *moment of things revealed*, and of their *use* to us; though all be revealed alike, yet not all under the like penalty. We are told by Cardinall (g) *Bellarmine*, *that many things are* de fide, *to be beleeved, which are not absolutely necessary to salvation.* The knowledge

(g) De Eccles. l. 3. c. 14. §. *Quinto.* Multa sunt de fide, quæ non sunt absolutè necessaria ad salutem. Sane credere historias U. T.—

knowledge or faith of Christs passion is necessary, not so that of his Genealogy. Fundamentall therefore properly is, that which Christians are obliged to beleeve by an expresse and actuall faith. In other points, that faith, which the *Cardinall* (*b*) *Perron* calls the *faith of adherence or non-repugnance*, may suffice: to wit, an humble preparation of minde to beleeve all or any thing revealed in Scripture, when it is sufficiently cleared. By which *virtuall faith*, an erring person may beleeve the truth contrary to his owne error: inasmuch as he yeelds his assent implicitely to that Scripture, which containes the truth, and overthrowes his errour, though yet he understand it not.

(*b*) Replique. liur. 1. chap. 10.

This maine distinction of doctrines, whereof we speak, hath expresse ground in the Scriptures of the N. Testament. Therein the Church of Christ is often called (*i*) the *Spirituall house of God*. The foundation of this house is either reall and *personall*, or *dogmaticall* and doctrinall. The Reall foundation is (*k*) *Christ*; the Dogmaticall, are (*l*) those grand and *capitall doctrines* which make up our faith

(*i*) 1 Tim. 3. 15 1 Pet. 2. 5. Heb. 3. 5, 6.

(*k*) 1 Cor. 3. 11. Eph. 2. 20.

(*l*) Mat. 16, 18, Heb. 6. 1.

(m) Tit.1.4. faith in Christ; that is, that (m) *common*
(n) 2 Pet.1.1. *faith* which is (n) *alike precious* in all, beeing one and the same in the higheſt Apoſtle and the meaneſt beleever;
(o) Heb. 5. 12. which the Apoſtle (o) elſewhere calls the *firſt principles of the oracles of God*,
(p) 2 Tim.1.13 and the (p) *forme of ſound words*. Theſe hold the place of the common foundation, in which all Chriſtians muſt be grounded. The materials laid upon this foundation, whether they be ſound or unſound, are named by S. *Paul*
(q) 1 Cor.3.12 (q) *ſuperſtructions*; which are concluſions, either in truth or in appearance, deducible from thoſe principles. Concerning all which ſuperſtructures the generall rule is, that the more neere they are to the foundation, of ſo much greater importance be the truths, and ſo much more perilous be the errors: as againe the further they are removed off, the leſſe neceſſary doth the knowledge of ſuch verities prove to be, and the ſwarving from the truth leſſe dangerous.

It is cleere then, that ſome points are fundamentall, others not ſo.

[II.] But here all Proteſtants are de-

ſied

fied by the Miſtaker, not onely particulars, but in corps, their *Colledges*, *Vniverſities*, all, or any of them, dared to give him in, a liſt or Catalogue of fundamentall points. So high a Challenge, in a ſubject of this nature, might better have beſeemed his betters; ſome *Cardinall* rather then a * *Cavallier*. It ſeems, the man thinks excellently of his owne learning and judgement; and that conceit fills him with this courage. But his ſtrength is not anſwerable, They that have tried it, ſay, ὡς τοῦ βίου ὀρεγόμενον μὴ πᾶσιν. The prudent *Vlyſſes* in (r) *Homer* gave good counſell to ſome buſie perſons, that were forward to meddle in matters beyond their Spheere: the Miſtaker ſtands in need of it, and may do well to follow it.

By *fundamentall points of faith* (for of them alone the Miſtaker expreſly ſpeakes in this diſcourſe,) we underſtand (as hath been noted) not the neceſſarie duties of *Charity* which are comprehended in the *Decalogue*, nor the neceſſarie acts of *hope* contained in the *Lords Prayer* there being the ſame object both of our prayers and of our hope,

* See Char. Miſt. pag. 1.

(r) Iliad. β. Δαιμόνι', ἀργὸν σε μάχης ἔθος, οὐδέ τις ἄλλη μοῖρ' ἐστὶν, ἐπεὶ πολεμήϊα πᾶσιν ἄνακτι δοῦναι. Ὅστις νῦν φέρτατος ἐὼν ἐθέλῃσι μάχεσθαι, οὐ δὲ ἀρχὸν λαῶν καὶ ἄνακτα ἴδηται, Οὔτι παῤ' ἐσσὶ πολέμου ἐπαΐξαι μενεαίνων, ἔπ' ἀνὴρ βουλῇ. Et ad Theſ. — ἀκρατὸν θυμὸν, λέγων τὸν ἐὸν ἀχρεῖον τε Ἴφθιμὸν τ' ἄδικον τε ἰδὲ ἐμμεμαῶτα χαμᾶζε.

hope, though both theſe vertues of Charity and Hope are fundamentally neceſſary to the ſalvation of Chriſtians; but we meane thoſe Prime and Capitall doctrines of our Religion, which make up the holy Catholique and Apoſtolique faith, *once* (for all) *delivered* to the Saints: which faith is the ſame which the Church received from the Apoſtles, the Apoſtles from Chriſt, Chriſt from God, as *Tertullian* ſpeakes: that faith which eſſentially conſtitutes a true Church and a true Chriſtian. Theſe fundamentalls are all contained in the *rule of faith*:* which rule being cleerely, but diffuſedly, ſet downe in the Scriptures, hath been afterwards ſummed up and contracted into the Apoſtles *Creed*; either by the Apoſtles themſelves, or by the Church of their times from them. This Creed taken in a Catholique ſenſe, that is, as it was further opened and explaned in ſome parts, (by occaſion of emergent Hereſies,) in the other Catholique Creeds of *Nice*, *Conſtantinople*, *Epheſus*, *Chalcedon*, and *Athanaſius*, is ſaid generally by the Schoolemen and Fathers to comprehend a

Jude. 3.

* Aqu. 2. 2. qu. 1. Ar. 9. ad 1.

perfect

perfect Catalogue of fundamentall truths, and to imply a full rejection of fundamentall hereſies : and hath beene received by *Orthodox* Chriſtians, of all ages and places, as an *abſolute ſummary* of the Chriſtian faith. For proof whereof, we will firſt argue *ad hominem*, and teach the Miſtaker how to eſteeme of his Creed out of his owne Maſters, whom he will not diſtruſt or gainſay. Begin with the (*a*) Councell of *Trent*. *The Apoſtles Creed is that principle, wherein all that profeſſe the faith of Chriſt do neceſſarily agree, that being the firme and onely foundation of the Church.* The (*b*) Catechiſme of *Trent* to the ſame purpoſe. *The Apoſtles compoſed this profeſſion of Chriſtian faith and hope, as a ſummary and foundation of that truth which is neceſſarily to be beleeved of all.* (*c*) Azorius. *This Creed briefly comprehends the faith, and all things to be beleeved; and*

(*a*) *Concil. Trident.* Seſſ. 3. Symbolum Apoſtolorum eſt principium illud in quo omnes, qui fidem Chriſti profitentur, neceſſariò conveniũt, ac fundamentũ Eccleſiæ firmũ ac unicum.

(*b*) *Catec. Trident.* pag. 13. ac 14. Apoſtolicam hanc Chriſtianæ fidei ac ſpei formulam compoſuerunt,— veritatis ſumma ac fundamentum, primò ac neceſſariò omnibus credendum. (*c*) *Azor.* part. 1. l. 8. c. 5. Symbolum Apoſtolorum eſt brevis fidei complexio, ac ſumma omnium credendorum; & veluti nota quædam & ſignum, quo Chriſtianos homines ab impiis & infidelibus, qui vel nullam vel non rectam Chriſti fidem profitentur, diſcernendi ac internoſcendi ſunt. Huic Symbolo addita ſunt alia duo Nicænum & Athanaſianum, ad uberiorem explicationem fidei,

is, as it were, a signe or cognisance, whereby Christian men are differenced from the ungodly and misbeleeuers, who have either no faith at all, or hold not the right faith. To this, the other Creeds of Nice, and Athanasius were added for further explanation. (d) Huntley a Scottish Jesuit. *The rule of faith is expressely contained in the Apostles Creed, wherein are contained all the prime foundations of faith. For the Apostles were not so forgetfull, as to omit any fundamentall point in that Creed which they delivered to be beleeved by all Christians.* (e) Gregory of Valence. *The Articles of the Creed are the first principles of Christian doctrine, wherein the summe of the Gospell is comprized, which all are bound expressely to beleeve. So say the Ancient Fathers, that this Creed was framed by the Apostles, to the end that all Christians might have a short abridgement of*

(d) *Jacob Gordon. Hunt.* Controv. 2. cap. 10. num 10. Regula fidei continetur expressè in Symbolo Apostolorum, in quo continentur omnia prima fundamenta fidei. Neque enim adeò obliviosi fuerunt Apostoli post acceptum Spiritum S. ut in Symbolo fidei quod omnibus credendum tradiderunt, prætermitterent primum & præcipuum fidei fundamentum.

(e) *Greg. de Val.* in 2. 2. disp. 1 qu. 2. punct. 3 *in fin.* Articuli fidei in Symbolo contenti sunt veluti prima principia fidei Christianæ—in quibus continetur summa Euangelicæ doctrinæ, quam omnes tenentur explicitè credere.—Ita judicant Sancti Patres, quum affirmant ab Apostolis compositum esse illud Symbolum fidei, ut omnes haberent brevem summam eorum quæ sunt credenda & sparsim continentur in Scripturis.

those

those things that must be beleeved. (*f*) Vincentius Filliucius. *There cannot be assigned a shorter and fitter rule of faith in the Church, by which Christian people may be instructed in matters to be explicitely beleeved, then that which is contained in the Apostles Creed; the Articles whereof are the first rudiments of our faith.* (*g*) Puteanus late professor at *Tholouse*. *This Creed was made by the Apostles purposely, that Christians might by this forme of faith professe themselves to be truly Catholiques, as Aquinas here saith.* The great Cardinal of France (*h*) *Richelieu*, in his Homilies published for the instruction of his Diocesse. *The Apostles Creed is the abridgement of that faith which is necessary for a*

(*f*) *Vinc. Filliucius* Moral. Quæst. Tract. 22. c. 2. num. 34. Nulla brevior & accommodatior assignari potest regula in Ecclesia, unde fiat patuit fidelis quænam credenda sint populo Christiano explicitè, eâ quæ continentur in Symbolo—cujus Articuli sunt prima rudimenta fidei.

(*g*) *Puteanus*, in 2. 2. qu. 2 Art. 3. *Dub. ult. Concl. ult.* Ideo Symbolum hoc fuit ab Apostolis compositum, ut Christiani formam aliquam haberent, quâ possent se Catholicos profiteri. Ita *D. Th.* art. 5. ad. hujus.

(*h*) *Instruction du Chrestien* Leçon premiere. Le Symbole des Apostres, est le sommaire & l'abbregé qu'ils ont faict de la foy necessaire au Chrestien. Ces saincts personnages ayant receu commandement de Jesus Christ de s'espandre par tout le monde, pour y prescher l'Evangile, & y planter la foy de toutes parts, estimerent qu'il estoit du tout necessaire de reduire en abbregé, ce que tout Chrestien doit sçavoir, à fin que separiez en diverses parties du monde ils preschallent une mesme chose, & ce d'autant plus aisé à retenir, qu'elle seroit reduitte à peu. Pour cét effect ils appellerent cét abbregé Symbole, qui signifie marque & signe, parce qu'il leur servoit de marque, pour distinguer les vrays Chrestiens qui l'embrassoient, des infidelles qui la rejettoient.

Christian. For those holy persons being by the commandement of Iesus Christ to dispersе themselves over the world, and in all parts by preaching the Gospell to plant the faith; esteemed it very necessary to reduce into a short summe, all that which Christians ought to know and beleeve; to the end that being separated in diverse quarters of the earth, they might all jointly preach one and the same faith, in a forme short and brief, that it might be the better remembred. Therefore they called this abridgement the Symbole, that is, a mark or sign, which might serve to distinguish true Christians which embraced it from Infidels and misbeleevers.

* An Apostate Minister. *The Symbole is a brief yet entire methodicall Sum of Christiã doctrine; including all points of faith either to be preached afterwards by the Apostles, or tobe beleeved by their disciples—delivered both for a direction unto that which they were to preach, and others were to beleeve, as also to discerne and put a difference betwixt all faithfull Christians, and misbeleeving Infidells.* It were easie to multiply testimonies to this effect out of their late and ancient Schoole Doctors, if it were not tedious. All agree that the Creed

* Consideratiõ of 4. heads proponded by K. *James* in his Præmon: Ch. 3. Consid. 1. §. 5. pag. 119.

Creed briefly comprehends all fundamentall principles or rudiments of faith; *that* it is a diſtinctive note or Character ſevering *Orthodox* beleevers from Infidels and Heretiques; *that* it is a full, perfect and ſufficient ſummary of the Catholique faith.

And their judgement herein ſeemes full of reaſon. For how can it be neceſſary for any Chriſtian to have more in his *Creed*, then the Apoſtles had, and the Church of their times? May the Church of after ages, make the narrow way to heaven, narrower then our Saviour left it? Shall it be a fault to ſtreiten and encomber the Kings high way with pubblique nuiſances; and is it lawfull, by adding new Articles to the faith, to retrench any thing from the latitude of the King of Heavens high way to eternall happineſſe? The *yoke* of *Chriſt*, which he ſaid was *eaſie*, may it juſtly be made heavier, by the Governours of the Church in after ages? The Apoſtles profeſſe they revealed to the Church the (*i*) *whole Counſell of God, keeping back nothing* needfull for our ſalvation: what tyranny then to impoſe any new un-

(*i*) Act. 20. 27.

necessary matters on the faith of Christians, especially (as the late Popes have done) under that high commanding forme, *Qui non crediderit, damnabitur?* If this may be done, why then did our Saviour reprehend the Pharisees so sharply, for (k) *binding heavy burdens, and laying them upon mens shoulders?* And why did he teach them, that in (l) *vaine they worshipped God, teaching for doctrines mens traditions?* And why did the Apostles call it a (m) *tempting of God, to lay those things upon the necks of Christians, that were not necessary?* It is true, to guard the *depositum* committed to her charge, and to defend it & every part of it from the incursion of heretiques, and to maintain the ancient sense of it against their new and adulterate glosses, the Church hath authority, and hereto shall not faile of assistance. But to adde to it, is high presumption, almost as great as to detract from it.

(k) Mat. 23.4.

(l) Mat. 15.9.

(m) Act. 15.10

All that can be replyed to this discourse is this, that the whole faith of those times is not contained in the Apostles Creed; which is all one, as if a man should say, *This is not the Apostles Creed,*

Creed, but a part of it. For the Apostles and the Church of their times in giving it this name, doe they not plainly tell us, that the summe and substance of their *Credenda* is comprized in it? For to call it Creed, and to leave out of it any necessary Article of faith, what had it been but to deceive the world? The Ancient Church appointing her Infants to be instructed (for matter of *beleefe*) (n)*onely in the Creed*; and admitting her Catechumens, upon their profession of the Creed, to baptisme, and into the number of the faithfull; and exacting of strangers the same profession, before they could be received into the Communion of Catholiques: did she not by all this evidently declare her judgment, that the profession of this Creed and these Articles alone was an absolute profession of the Catholique faith? Nay, whereas the laudable custome of the Catholique Church required, that each new (o) *Patriarch*, immediately after his assumption to a place of so great trust and authority in the Church, should render an account of his faith by his Synodicall or *Circular letters*, (called

(n) De consecr. dist. 4. cum *Antevigilii. & Symbolum. & Baptizandos. & Non Licet.*

(o) *Marcus Ephesius* in Concil. Florent. Sess. 12. pag. 480. ex edit. *Binn.* an. 1618. Colon. Gr. & Lat. Olim quilibet Archiepiscopus & Patriarcha literas, quæ Synodicæ appellantur, inter se dabant, nihil aliud continentes quàm rectæ fidei suique sensûs confessionem; quod in Orientalibus Ecclesiis hodiéque sit usque ad hoc tempus.

otherwise (p) *literæ formatæ*, and (q) *communicatoriæ*) directed to his Peeres and Companions in that dignity, that by the sight of his profession his faith might be judged, whether he were a sound Catholique, or tainted with heresie; and so whether he were fit or unworthy to be admitted into their communion. If in those Letters he did professe entirely to adhere to the Catholique Creeds, his profession and person was accepted as sound and Orthodox. The *Circular Epistles* yet extant, of (r) *Sophronius* Patriarch of Hierusalem, of (s) *Tarasius* Patriarch of Constantinople, of (t) *Pelagius* Patriarch of Rome, of (u) *Photius* of Constantinople, and many others testifie this. So truly said S. *Austin*, (w) that the *Creed is a rule of faith common to great and small.* The meanest *Catechumen* must beleeve so much, and the greatest *Patriarch* can beleeve no more. In those olde and golden times those Articles were thought abundantly sufficient, and it was thought a great sacriledge to add any thing to them, or diminish them. No Catholique in the world was then required,

(p) *Optat. Milevit.* l. 2. Siricius hodie (Episcopus Rom.) noster est Socius, cum quo nobis totus orbis, commercio Formatarum, in una communionis societate concordat.

(q) *Aug.* Epist. 162. Communicatorias literas jam olim propter suam perversitatem, ab unitate Catholica quæ toto orbe diffusa est, non accipiunt Donatistæ. *Et sæpe de illis in ea Epist.*

(r) Extat Concil. 6. Gener. Act. 11.

(s) Can. 7. (sive Syn. 2. Nic.) Act. 3.

(t) Ap. *Baron.* ad an. 556 n. 33.

(u) Extat inter Ep. *Photii* MS. Græc. in Bibl. *Bodleiana.*

(w) *Aug.* Ep. 57. Regulæ fidei pusillis magnisque communis.

quired to beleeve the Popes Supremacie, or his Indulgences, or Purgatory, or Tranſubſtantiation, or any doctrine now debated betweene us and Rome. No ſuch matter. Theſe things were brought in, long after the beginning: the Church of Chriſt was long without them, and was well without them; and happy had ſhe been, whether we regard truth or peace, if ſhe had ſtill ſo continued. Nor can it be reaſonably ſaid, that all (or any of) theſe things, though not expreſſed in the Creed, are yet contained *eminently* in the beleefe of the *Catholique Church*. For (to omit, that theſe are no traditions or doctrines of the Catholique Church, but onely the partiall and particular fanſies of the Roman; unleſſe happily the opinion of Tranſubſtantiation may be excepted, wherein the latter * Greeks ſeeme to agree with the Romaniſts:) 1. what reaſon can be imagined, why amongſt many things of equall neceſſity to be beleeved, the Apoſtles ſhould ſo punctually and diſtinctly ſet downe ſome, and be altogether ſilent in others? As well, nay better, they might have

* Vide *Nicetæ* Theſau. Orthod. Gr. Ms in Bibl. *Bodleiana*. *Euthym.* in panoplia tit. 21. & *Hieron.* Patr. CP. in Reſp. 1. ad Lutheranos. cap. 10. & Reſp. 2. c. 4. §. 3. *Nicol.* Epiſc. Methon. & *Samonam* Arch. Gaz. περὶ τῶν ἱερουργιῶν inter Liturgica Græcè edita Pariſiis, 1560. Reſponſ. *Gratiæ* ad *Card. Guiſani* queſt. 1. apud *Sigiſmun. Baron.* in Com. rerum Moſcovit. pag. 156.

have given us no Article but that, and sent us to the Church for all the rest. For in setting downe others besides that, and not all, they make us beleeve we have all, when we have not all. 2. I suppose no learned Romanist will say, that in the beleefe of the *communion of Saints* all the new doctrines of the Roman Church are *virtually* contained. Yet the learned (y) *Card. du Perron* thinks it probable, that the Article of *the Catholique Church* and the *Communion of Saints* is all one, this latter clause being onely an explication of the other. 3. Many of the Ancient Doctors have left us their expositions on the Creed, *Ruffinus*, *S. Austin*, *Cyrill of Hierusalem*, *Chrysologus*, *Maxim. Taurinensis*, others. Where they speake of the Catholique Church, all say we must beleeve the unity, universality, perpetuity, sanctity of the Church; none at all say any thing of any soveraigne and infallible power in the Church, to prescribe or define what she pleases. 4. Lastly, *Azorius* the Jesuit gives a faire meaning to this Article of the Catholique Church, and such as little favours the conceit of our Mistaker.

(y) Replique ch. 1.

staker. (z) *I beleeve the holy Catholique Church, that is,* (saith he) *I beleeve that none can be saved out of the Congregation of those men, who professe the faith and religion of Christ; and that within that company of holy and faithfull people salvation may be obtained.*

Now to the reasons alleaged for the full and formall sufficiency of this rule of faith, to which *nothing essentiall* can be added or may be detracted; we may adjoine the full consent of the Ancient Doctors, Greeke and Latin; who come in with one voice (each one almost contributing his suffrage,) to testifie for this perfection of the Creed, and that in their dayes it was so acknowledged. (a) *Irenæus*, having repeated the most important Articles of it, saith, *It is the faith which the Church throughout the world hath received from the Apostles; being every where one and the same, admitting neither addition nor diminution.* Therefore it is called by (b) *Tertullian*,

(z) Aquin. par. 1. l. 8. c. 6. §. Sed mihi probabilius. Substantia articuli, quo credimus unam, Sanctam & Catholicam Ecclesiam, est, neminem posse salvum esse extrà congregationem hominũ qui Christi fidem & religionem profitentur, susceptam; & posse salutem obtineri intra hanc ipsam congregationẽ hominum piorum & fidelium.

(a) *Iren.* lib 1. cap. 2. & 3. Ecclesia per universum orbem seminata ab Apostolis & eorum discipulis, accepit eam fidem, quæ est in Deum omnipotentem—

Hanc fidem diligenter custodit Ecclesia, in Celtis, in Oriente, Ægypto—Cùm enim una & eadem fides sit, neque is, qui multum potest de ea dicere, supra fluit; neque is qui parùm, imminuit. (b) *Tertul.* de veland. virg. c. 1. Regula fidei una omninò est, sola immobilis, irreformabilis, Hâc lege fidei manente, cætera admittunt novitatem correctionis.—

one

one onely immoveable, and unreformable rule, which remaining safe, other matters (of discipline) may be altered or corrected, as occasion requires. And the same Author againe, (c) This rule ordained by Christ, is not questioned by any among us but by heretiques, (Valentinus, Marcion and the like:) All beyond, and beside this rule is but curiosity and exercise of wit. The faith which saves, consists in this rule. Let curiosity yeeld to faith.—to know no more is to know all. And a little (d) before. This first of all we beleeve, that no more ought to be beleeved, as necessary to all. (e) Athanasius of his Creed (received by the Catholique Church;) This is the sound Catholique faith. If this be the Catholique faith, then it is not onely a peece or parcell of it; then there is no part of the Catholique faith, besides or beyond this, more or lesse then this. The Fathers of the (f) Chalcedon Coūcell; The Symbole is sufficient to the perfect knowledge and confirmation of piety. Gregory the (g) Divine; It is a short breviary, or

(c) Id. de Præscript. cap. 13. & 14. Hæc Regula—nullas habet apud nos quæstiones, nisi quas hæreses inferunt, & quæ hæreticos faciunt—manente formâ ejus in suo ordine, quantumlibet quæras & tractes—Fides in regula posita est, cedat curiositas fidei. Nihil ultrà scire, est omnia scire.

(d) Ibid. cap. 8. Hoc primùm credimus, nihil esse ultrà quod credere debeamus.

(e) In Symb. initio & fine. αὕτη ἐστὶν ἡ καθολικὴ πίστις—ἀληθὴς καὶ ἀμωμος.

(f) Patres Concilii Chalced. Act. 5. in fine. post recitata Symbola. Ἀρκεῖ εἰς ἐπίγνωσιν τῆς ἀληθείας ἅπαντα τὰ καὶ βεβαίωσιν, τὸ σωτήριον καὶ σύμπαν τῆς θείας χάριτος σύμβολον

(g) Nazianz. Orat. 52. init. ἡ καθ' ἡμᾶς πίστις σύντομός ἐστι καὶ ἔχει τι καὶ κεφάλαιον τῶν ῥημάτων ἐφοδίου.

boundary,

boundary, or rule of the faith and sense of Christians.(b) Cyrill of Hierusalem; It is the summe of all necessary doctrines. Againe. That no soule might be lost through ignorance, we have all the doctrine of faith comprized within the little compasse of the Creed: which we must carefully conserve as the onely provision for our journey towards heaven, regarding no other (for point of beleefe.) For herein are collected out of all the Scriptures, the most usefull maine articles of our Religion: and as a small graine of mustard seed containes within it selfe many branches; so doth the Creed in a few sentences all the substance of godly knowledge, revealed in the olde and new Testament. (i) The other Cyrill of Alexandria: It is utterly unlawfull any way to alter (by adding, detracting,-) one word or Syllable in the holy Creed. (k) Epiphanius: This confession is the pillar or foundation of truth; our life, our hope, and

(b) Cyril. Hier. Catech. 4. Symbolum est ἀνακεφαλαίωσις σύντομος τῶν ἀναγκαίων διηγημάτων. Iterum Cat. 5. ἵνα μὴ τὴν ψυχὴν ἐξ ἀμαθίας ἀπολέσῃ, ἐν ὀλίγοις τοῖς στίχοις τὸ πᾶν δόγμα τῆς πίστεως θεωρεῖσθαι παραδίδομεν. διὸ δὲ ἔχειν πάντα ἐφόδιον εἰς πυκτὴν τῆς ζωῆς, καὶ ἀρκοῦσαν τούτου, ἀλλὰν μηκέτι ζήτει· ἐν τούτοις γὰρ τὰ κεφαλαιώδη συλλεχθέντα μέσα ἀπὸ πασῶν τῶν θείων γραφῶν διδασκαλίαν· καὶ ὥσπερ ὁ τοῦ σινάπεως κόκκος ἐν μίκρῳ πολλὰ τὰ κλάδους τρέφει· οὕτω καὶ ἡ πίστις αὕτη ἐν ὀλίγοις ῥήμασι πάντα ἐν τῇ καρδίᾳ τὰ εὐσεβείας γνῶσιν ἐγκολπώσασα. (i) Cyril. Alexandr. in Ep. ad Joan. Antiochenum à Marco Ephesio in Concil. Florent. Sess. 5. statuit μηδενὶ ἐξεῖναι μήδε μικρὰ λέξιν ἢ συλλαβὴν μεταποιεῖν ὅλως τὸ ἅπαξ ῥηθέν. (k) Epiphan. in expos. fid. Cathol. num. 19. ex edit. Petav. ad finem Panarii. Αὕτη ἡ πίστις τὸ ὑπομόχλιον καὶ ἀλήθειας—ἡ ζωὴ καὶ ἡ ἐλπὶς καὶ ἡ βεβαίωσις τῆς ἀφθαρσίας.

the

the assurance of our immortall happinesse (*l*) Hilary of Poictiers: *After that faith which we all confessed and avowed in our Baptisme, it is not fit to adde or innovate or doubt of any thing. It is the safest course for all Christians, to retaine constantly that first and sole confession of Evangelicall doctrine.* (*m*) Hierom: *All the holy doctrine of Christianity is concluded within the Creed, which is the profession of our faith and hope, which we all promised to keepe at our Baptisme.* (*n*) Augustin to young novices: *You must know that the Creed is the foun-*

(*l*) *Hil.* ad Constan. Aug. post confessiam & juratam in baptismo fidē, non oportet quic. quam aliud vel ambigere vel innovare. *Et mox.* Tutissimū est primam ac solam Evangēlicam fidem, confessam in baptismate intellectámque retinere.

(*m*) *Hieron.* ad Pam. Epist 61.

c. 9. In Symbolo fidei & spei nostræ, omne Christiani dogmatis Sacramentum concluditur. & in Prov. c. 1. lit. 1. Fidei dominica in Symbolo cōtinetur, quam se die baptismatis servaturum quisque promittit. (*n*) *Augst.* de Symb. ad Catech. l. 1. c. 1. Noveritis hoc Symbolum esse fidei Catholicæ fundamentum, super quod, ædificium surrexit Ecclesiæ, constructum manibus Apostolorum & Prophetarum. *Idem Augst.* de Tem. Serm. 115. Symbolum comprehensio est fidei nostræ atque perfectio, simplex, breve, plenum; ut simplicitas consulat audientium rusticitati, brevitas memoriæ, plenitudo doctrinæ—totius Catholicæ legis fides, Symboli colligitur brevitate. Serm. 119. Symbolum est breviter complexa regula fidei ut mentem instruat, nec oneret memoriam. Serm. 131. Doctrina Symboli virtus est Sacramenti, illuminatio animæ, plenitudo credentium; breve est verbis, sed magnum est Sacramentis; parvum ostendens imminutione latitudinis, sed totum continens compendio brevitatis; exiguum est ut memoriam non obruat, sed diffusum ut intelligentiam superædat; confirmans omnem perfectione credendi, desiderio confitendi, fiduciâ resurgendi. Quicquid præfiguratum est in Patriarchis, quicquid nunciatum est in Scripturis, quidquid prædictum est in Prophetis—totum hoc breviter Symbolum in se continet. *Eadem verba repetit. Serm.* 181. in initio. Et iterum. Serm. 181. Sancti Apostoli certam regulam fidei tradiderunt; quam—Symbolum vocaverunt, per quam credentes Catholicam tenerunt unitatem, & per quam hæreticam

dation of the Catholique faith, and of the Church, laid by the hands of the Apoſtles and Prophets. My margin will adde ſome more to this cloud of Witneſſes, and fully make good my word; that the Fathers here come in with full conſent.

hæreticam cõvincerent prævitatem. Illi enim in diverſa ituri, normam priùs ſibi futuræ prædicationis in commune ſtatuerunt, ne diverſum vel diſſonum prædicarent his qui ad fidem Chriſti invitabantur—atque hanc ita credentibus dandam eſſe regulam inſtituerunt. *Ambroſ.* Serm. 38. de Jejun. & Quadrageſ. ad fin. Duodecim Apoſtolorum Symbolo fides ſancta concepta eſt, qui velut periti artifices in unum convenientes, clavem cœlorum ſuo conſilio conſtaverunt. Clavem enim quandam ipſum Symbolum dixerim; per quod reſeratur diaboli tenebræ, ut lux Chriſti adveniat. *Ruffinus* in præfat. ad expoſ. In his verbis Symboli, Sp. S. nihil ambiguum, nihil obſcurum, nihil à reliquis diſſonans providit poni. Apoſtoli enim diſceſſuri breve iſtud futuræ prædicationis, unanimitatis, & fidei ſuæ indicium, fidei normam, munimentum, turrim in commune conſtituunt—atque hanc credentibus dandam eſſe regulam ſtatuunt. Hoc indicium eſt ſeu teſſera, per quam agnoſcitur is qui Chriſtum verè ſecundùm Apoſtolicas regulas prædicat. In Eccleſia urbis Romæ, mos ſervatur antiquus, eos qui gratiam baptiſmi ſuſcepturi ſunt, publicè, i. e. fidelium populo audiente, Symbolum reddere: & utique adjectionem unius (ſaltem ſermonis eorum qui præceſſerunt in fide, non ad mittit auditus. *Clem. Rom.* Epiſt. 1. ex verſione *Ruffini* ad med. Apoſtoli diſcedentes ab invicem Symbolum condiderunt, ut hanc regulam per omnes gentes prædicarent, ſummam totius fidei Catholicæ recenſentes, in qua integritas credulitatis oſtenditur. Cunctis credentibus quæ continentur in præfato Symbolo, ſalus animarum & vita perpetua bonis actibus præparatur. *Leo.* Ep. 23. ad fin. Symbolum brevis eſt & perfecta confeſſio inſtructa munitione cœleſti, ut omnes hæreticorum opiniones ſolo ipſius poſſint gladio detruncari. Cujus Symboli plenitudinem ſi Eutyches puro & ſimplici voluiſſet corde concipere, in nullo deviaret. *ibid.* Singulare eſt Sacramentum ſalutis humanæ. *& antè*, non portiuncula aliqua fidei noſtræ, ſed quòd Dominus noſter in Eccleſia neminem voluit ſexûs utriuſque ignorare. *Novatianus* de Trin. cap. 1. & 9. Symbolum regula eſt veritatis. & cap. 29. fidei auctoritas. *Maximus Taurin.* Homil. de tradit. Symboli. Signaculum Symboli inter fideles perfidoſque ſecernit,

scernit. *Petr. Chrys.* Sermon. 59. Est placitum fidei, pactum gratiæ, salutis Symbolum. *Celestin. Epist.* Rom. in Epist. ad *Nestorium*, citante *Joanne Fortuniensi* Episcopo in Concil. Florent. sess. 10. Quis unquam non dignus est anathemate judicatus, vel adjiciens vel detrahens fidei in Symbolis contentæ? Plenè enim ac manifestè tradita nobis ab Apostolis, nec augmentum nec imminutionem requirunt. *Bessarion Nicænus.* Concil. Flor. sess. 8. pag. 464. edit. *Bin.* ult. Sacro Symbolo nihil est addendum, quia in Ecclesia locum obtinet principii ac fundamenti fidei nostræ. *Marcus Ephesius* ibid. sess. 3. pag. 431. Arbitramur nihil omissum esse à Patribus in Symbolo fidei, neque omnino positum esse quicquam mancum, quod correctione aut additamento indigeat. Et hæc est potissima schismatis (*inter Græcos Latinosque*) causa: præcipientibus Patribus, nullum aliud Symbolum esse unquam recipiendum, nec esse quicquam addendum vel detrahendum, quòd illi omnia satis complexi sunt. *Andreas Rhodi Archiepiscopus* Latinus, ibid. sess. 7. pag. 451. Ad illud quod aiebat Dominus *Ephesius*, Symbolum esse perfectum, & perfecto nihil posse addi, respondemus, perfectum sumi dupliciter; vel quoad fidem vel quoad explanationem. Et quidem quoad *fidem* Symbolum esse perfectissimum, nec indigere additamento; quoad *explanationem* verò non fuisse satis, propter hæreses quæ erant emersuræ.

And now our Mistaker hath his *Catalogue of fundamentalls*, recommended to him by such reason and authorities, as I presume will satisfie his longing, and content him. If so, then he is satisfied both for the question, *which be fundamentalls*; and for the state of our Church, *that we agree in fundamentalls.* If this please him not, then it will be in his choise, whether he will reject the constant opinion of his owne *DD^rs* and the *olde Fathers*, or show us some way how they and he (dissenting herein from

from them) may be reconciled. If he reject them and their opinion, we ſhall be content to be condemned by him together with the Fathers and his owne Brethren. If he approve the perfection of the Creed (with them,) he may be pleaſed to make anſwer to his owne objections : which if he will calmely conſider, he may happily finde to be but weake and of ſmall moment.

[III.] His objections are. In the Creed there is no mention, 1. of the Canon of Scripture, 2. or of the number and nature of the Sacraments, 3. or of Juſtification, whether it be by faith or by works. 4. That *Doctrine of devills*, 1. Tim. 4. 1. forbidding *marriage and meates*, is not there condemned. 5. Laſtly, the ſenſe of diverſe Articles is queſtioned, as that of the Deſcent into hell, and the other of the Catholique Church. Therefore the Creed is no perfect rule of faith.

Answer.

To the first. The Creed is an abstract or abridgement of such necessary doctrines as are delivered in Scripture, or collected out of it; and therefore needs not expresse the authority of that which it supposes. These Articles are principles which are proved by Scripture; the Scripture it selfe a principle, which needs no proofe amongst Christians. The Creed containes onely the *material object* of faith, or the things which must be beleeved expressely, according to Scripture: The Scripture is further the *formall object of faith*, or the motive and ground whereupon faith is founded; being (as Philosophers say of light in regard of the sight) both the *objectum quod*, in respect of the things therein revealed; and *objectum quo*, in respect of that divine verity and authority which reveales them. Although the Nicene Fathers in their Creed confessing that the *holy Ghost spake by the Prophets*, do thereby sufficiently avow the divine Authority of all Canonicall Scripture. To

To the 2. we say, 1. That the Sacraments are to be reckoned rather among the *Agenda* of the Church, then the *Credenda*: they are rather divine rites and ceremonies, then doctrines. 2. For their number, the Mistaker, who hath so little moderation as to think his *Seaven* fit matter for the Creed, shal be answered in the words of a (o) moderate Roman Catholique: *Taking the word Sacrament properly, S. Augustin saith there are but two, to wit, Baptisme and the Lords Supper. And it is a common saying among us Catholiques, that all the Sacraments flowed from the side of our Lord. Now there came from his side onely bloud and water, which represented (according to the inter-*

(o) *Examen pacifique* Ch. 1. pag. 22. Prenant ce mot de Sacrement proprement S. Augustin (de Doctr. Chr. li. 2. ca. 9.) qu'il n'y en a que deux, à sçauoir, le Baptesme & l'Eucharistie. Dauantage c'est vne phrase cómune parmy nous Catholiques, de dire, que tous les Sacremẽts sont coulez du costé de nostre Seigneur. Or ne coula de son

costé que sang & eau. Ce que representoit (selon l'interpretation de Chrysostome, Cyrill, & autres anciens) les deux Sacrements de l'Eglise à sçauoir le Baptesme par l'eau, & le calice de l'Eucharistie par le sang. Et nos Docteurs Catholiques ne font autre respõce à cecy si non, que ces deux Sacrements ont quelque dignité par dessus les autres: qui n'est autre chose, sinon dire qu'il y a deux Sacrements principaux & plusieurs inferieurs. Ce qui est denesme que les Huguenots disent, mais en diuers termes; eux disans qu'il n'y en a que deux proprémẽt, nous qu'il ny en a que deux principalement: nous disons aussi qu'il y en a plusieurs inferieurs; eux qu'il y en a aussi plusieurs, si nous parlons des Sacrements en la signification generale. Car Calvin dit, que l'ordre est vn Sacrement, & Melanchthon dit le mesme, & y adiouste la penitence. Bref, ils diront qu'il y en a sept, mais non pas seulement sept, & de fait, il n'y a aucun des Anciens Peres qui aye iamais trouué ce nombre de sept.

pretation of Chrysostom, Cyrill and others of the Ancients,) the two Sacraments of the Church; Baptisme by water, and the Chalice in the Eucharist by bloud. To which our Catholique Doctors give no other answer; but that these two Sacraments, by reason of their dignity, are specially so called: which is all one to say, that there are onely two principall Sacraments, and many inferiours, which is the very thing which is said by the Huguenots in other termes. They say there are but two properly, & we say there are but two principally: Againe, we say there are many inferiour Sacraments, and they yeeld it, if the name Sacrament be taken in generall signification. For Calvin saith, that Order is a Sacrament; and Melanchthon sayes the same, and moreover addes Penance. Briefly, they grant there are seven, but not onely seven: and in truth, none of the ancient Fathers have ever found this number of seven. 3. For the two principall Sacraments, (*p*) *Azorius* propounds his ob-

(*p*) *Azor.* p.x.1. l.10.8. cap.5.§.

Praeterea dices. Cur inter Articulos fidei non recensetur venerabile Eucharistiæ Sacramentum, & Baptismi? Respondeo cum S. Thomâ, 2. 2. q.1. a.8. ad 6. & Richardo 3. d.25. a.2. q.1. ad 4. eos articulos contineri & includi in articulo fidei quo credimus unam sanctam Ecclesiam, sanctorum Communionem, remissionem peccatorum: nam per Sacramenta peccata remittuntur à Deo. Vide etiam Bonaven. l.3. sent. d.25. q.1. ad 3.

jection:

jection: *Why is not the Sacrament of the Eucharist and of Baptisme reckoned among the Articles of our faith?* and thus answers it, out of *Aquinas* and others: *The two Sacraments are implied in the articles, where we professe to beleeve the holy Catholique Church, the communion of Saints, and the remission of sinnes.* The Creed of *Nice* expresses *Baptisme* by name; *I confesse one Baptisme for the remission of sinnes.* And the *Eucharist*, being a seale of that holy Union which we have with Christ our Head, by his Spirit and faith, and with the Saints his members by Charity; is evidently included in the *Communion of Saints.*

To the 3. we grant good works to be necessary (in ordinary course,) to salvation; and that a reward is due unto them, not for any dignity in them or us, but by divine dignation, and by Gods free and gracious promise. The faith which justifies, is ever fruitfull of such good works; *a living and a working faith.* But no wise man will put any confidence in the goodnesse of any works; he will rather wholly cast himselfe on the mercies of God, who for Christs

sake accepts of our weake obedience, pardons our sins, and crownes us with happinesse. This is properly the *justifying of a sinner*, and this wee beleeve when we professe to beleeve the *remission of sinnes*; wherein with the Scripture and all Antiquity we place our Justification.

To the 4. The Creed is a rule of positive truths, not a rejection of errors but onely by consequent or implication. He that beleeves aright, in the *Lord Almighty*, beleeves all his creatures in themselves to be good, and all his institutions to be holy: and therefore cannot beleeve either any *meates* to be in their nature polluted, or *mariage* in any persons to be prosane. Many of the olde heretiques who beleeved so, were men marveilously abused by the *Father of lies*: especially the *Manichees*, who had in them much more of the Infidell then of the Christian; if they were not rather *madmen*, (according to the name of their *Founder) then Infidels. Yet to do them no wrong, it seemes by (*a*) S. *August.* they

* Manes, ἀπὸ τῆς μανίας.

(*a*) *Aug.* de Morib. Eccl. & Manich. lib. 2. c. 18. Hic non dubito vos esse damnaturos invidiámque facturos, castitatem perfectam vos vehementer cõmendare atque laudare, non tamen nuptias prohibere, quidquidem *Auditores vestri*, quorum apud vos secundus est gradus, ducere atque habere non prohibentur uxores. *Id.* Ep. 74. *Auditores* qui appellãtur apud eos, & carnibus vescuntur, & agros colunt; & si voluerint, uxores habent; quorum nihil faciunt qui vocantur *Electi*.

they did not forbid meates or mariage, as absolutely impure, or to all: onely their choise *Elect ones* must abstaine: the other vulgar, their *Auditors*, were left at their liberty. The Mistaker desires passionately to free his Church from this Manicheisme, and if he can do it, we desire not to finde her guilty. But if She be not, why is single life called *Chastity*, and commended as an eminent degree of sanctimony? why is marriage said to be *incompatible with* (*b*) *holinesse*, or with (*c*) *Gods favour*? nay, counted a (*d*) *pollution worse then* (*e*) *whoredome*? And for *meates*, why is abstinence from flesh counted a perfect Christian fast, yea holy and meritorious? and why is he that eates flesh in Lent punished with a more grievous penance, then he that commonly blasphemes the name of God, or defiles his neighbours bed, or abuses himselfe by drunkennesse, or others by railing, slandering &c.

(*b*) *Innocentius Papa* dist. 82. can. *Proposuisti.* Neque eos fas sit ad officia Sacra admitti, qui exercent vel cum uxore carnale consortium: quia scriptum est, Sancti estote, quoniam sanctus sum, dixit Dominus.

(*c*) *Idibid.* Qui in carne sunt, Deo placere non possunt.

(*d*) *Bell.* de Clericis cap. 19. §. *Jam vero.* Non solum conjugium sacerdotum, quod sacrilegium est non conjugium, sed etiam Sanctorum matrimonium sine pollutione quadam & turpitudine non exercetur.

(*e*) *Coster.* Enchirid. cap. de Cœlib. Sacerdos si fornicetur aut domi concubinam alat, tametsi gravi sacrilegio se obstringat, gravius tamen peccat si contrahat matrimonium.

To the 5. The Church of England questioneth not the sense of those Articles: Shee takes them in the olde Catholique sense: and the words are so plaine, they beare their meaning before them. Men abounding with wit & idlenesse may seeke knotts in a bullrush, and cast a mist over the most cleare truths. It is by the Roman Doctors that they are questioned, who can neither agree with us nor with themselves. (g) *Stapleton* affirmes *the Scripture is silent that Christ descended into hell, and that there is a Catholique and an Apostolique Church.* (h) *Bellarmin* on the contrary is resolute, *that the Article of the descēt is every where in Scripture*; *and* (i) *Thomas* grants as much *for the whole Creed.* Then for the sense of that Article, (k) Some hold *Christ descended really into hell*; (l) Others *virtually onely and by effects.* And by *Hell*, some understand *the lowest pitt*, or *the place of the damned*, as (m) *Bellarmin* at first: others the *Limbus Patrum* as (n) *Bellarmin* at last, following the *common opinion of the* (o) *Schooles.* These jarres concerne not the Church of England, which takes the words as they are in the Creed,

(g) Contr. 5. q. 5. A. 1.

(h) 4. de Christ. c. 6. & 12. Scripturæ passim hoc docent

(i) 2. 2. q. 1. A. 9. ad 1.

(k) *Thom.* p. 3. q. 52. A. 4. in Corp.

(l) *Durand.* in 3. d. 22. q. 3.

(m) 4. de Christ. c. 16.

(n) Recogn. p. 11.

(o) In 3a. p. 3. qu. 52. A. 2.

Creed, and beleeves them without further diſpute, and in the ſenſe of (*p*) Ancients. As alſo She doth in that other Article of the *Catholique Church.*

(*p*) *Aug.* Epiſt. 99.

It remaines then (notwithſtanding all this feeble oppoſition) very probable, according to the judgement of *Antiquity* and even of the *Roman DD^rs*, that the *Creed* is the *perfect Summary* of thoſe *fundamentall truths*, wherein conſiſts the Unity of Faith, and of the Catholique Church: the Articles whereof all Chriſtians *ordinarily* are bound expreſly to beleeve, and diſtinctly to know, for their ſalvation.

I ſay ſuch explicite Faith, and actuall knowledge is neceſſary to Chriſtians *ordinarily*; for I medle not with the *extraordinary* diſpenſation of Gods mercies, which is a ſecret reſerved to the Lord himſelfe. And I ſay, men are bound to it by neceſſity, that is, *neceſſitate præcepti*, but happily not ſo, *neceſſitate medij vel finis*. For as the (*q*) Caſu-

(*q*) De explicite & neceſſario credendis, vide que ſcripſerunt *Sylv.* in Sum. ver. Fides. *Azor.* Inſtit. moral. par. 1. l. 8. c. 6. *Tolet.* Inſtruct. Sacerd. l. 4. c. 2. *Greg de Val.* in 2. 2. diſp. 1. q. 2. punc. 3. 4. 5. *Bannes* in 2. 2. q. 2. a. 8. *Becan.* in ſum. par. 2. c. 12. *Filliuc.* de caſib. tract 22. cap 1. & 2. *Puteau.* in 2. 2. q 2. art. 3. dub. 4. *Ægid. de Coninct.* diſp. 14. dub 9. & 10, et *DD.* communiter in 3. d. 25. et in 2. 2. q 1. a. 7.

iſts

ists and Schoolemen doe well and truly observe, in this dispute of necessary and fundamentall truths, both *Truths* and *Persons* must be wisely distinguished: That *truth* may be necessary in one sense, which is not so in another; and fundamentall to some *persons*, in certaine respects, which is not so to some others.

1. Every thing fundamentall is not alike neare to the foundation, nor of equall primeness in the faith. Among the fundamentals of the *Creed*, *some* are *radicall and primary*, *others like branches issuing or descending from them*, as (a) *Parisiensis*: or as (b) *Aquinas*, *There are certaine prime principles of faith, in the bosome whereof all other Articles lie wrapped or folded up.* Such is that of S. *Paul*: (c) *He that comes to God must beleeve that God is, and that he is a rewarder of them that seeke him*: but especially that most important and most (d) fundamentall of all Articles in the Church; that *Iesus Christ the*

(a) *Paris.* Tract. de fide cap. 2. Communiter credendorum, quæ usualiter Articuli fidei vocantur, alia sunt ut radices primitivæ & fundamenta primaria, alia sunt ut rami descendentes, &c.

(b) *Th.* 2.2.q.1.a.7. in Corp. Omnes Articuli implicitè continentur in aliquibus primis credibilibus; sc. ut credatur Deus esse & providentiam habere circa hominum salutem. (c) Heb.11.6. (d) Joh.17.3. et 20. 31. Matth.16.16,17. Act.4.12. et 8.37. et 16.31. Rom.10.9,10. 1 Cor.3.11. & 12.3. 1 Joh.2.22. et 4.2,15. et 5.1,5. 2 Pet.2.1.

Some

sonne of God and the sonne Mary is the onely Saviour of the world. These are so absolutely necessary to al Christians, for attaining the end of our faith, that is, the salvation of our soules; that a Christian may lose himselfe, not onely by a positive erring in them, or denying of them; but by a pure ignorance, or nescience, or not knowing of them. (e) The Roman DD^rs themselves say, that *Invincible ignorance cannot here excuse from everlasting death: even as if there were one onely remedy whereby a sick man could be recovered from corporall death; suppose the Patient & the Physitian both were ignorant of it, the man must perish, as well not knowing it, as if being brought unto him he had refused it.*

(e) *Dom. Bannes* in 2.2.q.2. art.8. Illa quæ sunt necessaria necessitate finis, si desint nobis, etiam sine culpa nostra non excusabûnt nos ab æterna morte, quamvis non fuerint in potestate nostra illa assequi: quemadmodum etiam, si non sit nisi unicum remedium, ut aliquis fugiat mortem corporalem, et tale remedium ignoretur & ab infirmo et medico, sine dubio peribit homo ille.

2. Againe of *Persons*, some are invincibly disabled from faith and knowledge, through *want of capacity*, (f) as

(f) *Pet. de Alliaco* in quæst. vesperiarum. Sicut ad legis Christi habitualem fidem omnis viator obligatur sine ulla exceptione; sic ab ejus actuali fide nullus excusatur nisi solâ incapacitate. Parvulos autem et furiosos, cæterisq; passionibus mente captos seu aliâ naturali impossibilitate prohibitos incapaces voco, et si non simpliciter, tamen secundùm quid, sc. dum his defectibus laborant.

Infants,

Infants, Naturalls, and diſtracted Perſons; or through *want of meanes* of inſtruction: which may be ſaved, but God onely knowes how. Others have capacity and meanes but in very *different degrees*, and accordingly they differ in that meaſure of faith and knowledge, that is neceſſarily required in them. More knowledge is neceſſary in (*g*) *Biſhops* and *Prieſts*, to whom is committed the government of the Church & the cure of ſoules, then in vulgar *Laicks*: amongſt whom in them of the rudeſt and meaneſt ſort, (if there be a ſtudious care of *holineſſe and obedience* in their life, which is ever ſuppoſed as moſt neceſſary) the knowledge of thoſe maine Articles concerning our Saviours Incarnation, Paſſion, Reſurrection, &c. (which are purpoſely to that end celebrated by the Church, in her *Feſtivities*) as many (*h*) Learned judge, may ſuffice.

For concluſion of this diſcourſe concerning Fundamentalls, I will propound to the conſideration and cenſure of the judicious, theſe thoughts following.

It

(g) *Ægid. de Coninck.* diſp. 14. dub. 10. Hominum ſunt tres claſſes majores, medii, infimi, qui hic diſtinguendi. Similiter *Puteanus* in 2.2. q. 2. art. 3. d. ult. & alii.

(*h*) *Almain.* in 3. d. 25. Minores tenentur explicitè credere Articulis per feſtivitates ſolennes celebratis, ut Eccleſia celebrat Feſtũ de Nativitate-ſic *Durand. Bonavent.* Alii, in eum loc. *Sylv.* ver. Fides §. 6. *Azor.* lib. 8. c. 6. §. 2. *quæritur. Filliucius* de Cæſib. tract. 22. c. 1. §. *Dicet. Alique plurimi. Le Card. de Richelieu.* Inſtruct. du chreſtien. Leçon premiere. Ce n'eſt pas choſe ne.

It seemes fundamentall to the faith, and for the salvation of every member of the Church, that he acknowledge and beleeve all such points of faith as whereof he may be sufficiently convinced that they belong to the doctrine of *Iesus Christ*. For he that beeing sufficiently convinced doth oppose, is obstinate, an Heretique, and finally such a one as excludes himselfe out of heaven, whereinto *no willfull sinner can enter*.

Now that a man may be sufficiently convinced, there are three things required. 1. Cleare *revelation*, 2. Sufficient *proposition*, 3. *Capacity* and understanding to apprehend what is revealed and propounded.

1. *Revelation* from God is required: for we are not bound to beleeve any thing as Gods word, which God hath not declared to be his word, and that in

cessaire que celuy qui ignorera quelques vns des Articles de foy, ne puisse aucunes fois faire son salut; mais il est besoin qu'il ait vne cognoissance de ces Articles, suffisante pour le diriger à sa derneire fin. Si quelq; vn ignoroit la Communion des Saincts, la descente de nostre Seigneur aux Limbes, que sa passion ait esté soubs Pilate, qu'il ait este au Sepulchre, le temps au quel il est resuscité, sçavoir est le troisiesme iour le sens de ces

mots, il est assis à la dextre de son Pere, il ne seroit damné pour cela. Le simple se peut sauuer auec moindre cognoissance que celuy qui ne peut estre tenu pour tel. C'est assez au simple d'avoir, comme nous auons dit, vne cognoissance du Symbole suffisante pour la diriger à sa derniere fin: Au lieu que le Curé & le Prelat, qui ont charge d'instruire les autres, sont obligez, & de sçavoir distinctement tous les Articles du Symbole, & qui plus est de le pouuoir expliquer au peuple. C'est assez au simple *d'avoir*, comme-

such

such cleare manner, as may convince a reasonable man that it is from God. For want of this, not onely the Church before Christ, but even Christs owne Disciples are excused from being guilty of any damnable errour, though they beleeved not the death, resurrection, or ascension of our Lord: as it is plaine they did not. *Marc.* 16. 11, 13. *Luk.* 24. 11. *Ioh.* 20. 9. *Marc.* 9. 10. But now that these things are so clearly revealed in Scripture, he were no Christian that should deny them.

2. *Sufficient proposition* of revealed truths is required, before a man can be convinced. For if they be not propounded to me, in *respect of me* it is all one as if they were not revealed. This proposition includeth 2. things. 1. that the points be perspicuously laid open in themselves: for want of this, *Apollos* beleeved not some points of the faith, till he was further informed. *Acts* 18. 25. 2. that the said points be so fully and forcibly laid open, as may serve to remove reasonable doubts to the contrary, and to satisfie a teachable minde against the principles, in which he hath been

beene bred to the contrary. For want of this, the Apostles beleeved not the resurrection, when yet they were plainly told of it. See *Luke* 9. 44, 45. and *Marc.* 9. 10. compared with *Marc.* 8. 31, 32.

Note here (1.) This proposition of reveiled truths is not, as the Mistaker saith, by the infallible determination of Pope or Church, but by whatsoever meanes a man may be convinced in conscience of divine revelation. If a Preacher doe cleare any point of faith to his Hearers, if a private Christian doe make it appeare to his neighbour, that any conclusion or point of faith is delivered by divine revelation of Gods word; if a man himselfe (without any other teacher,) by reading the Scriptures, or hearing them read, be convinced of the truth of any such conclusion: this is a *sufficient proposition*, to prove him that gain-sayeth any such truth to be an Heretique, and obstinate opposer of the faith. Such a one may be truly said to be αὐτοκατάκριτος, condemned by his owne conscience. v. g.

He

He that should read in Scriptures, *Now is Christ risen from the dead*—1. *Cor.* 15. 20. or, *The Word was made flesh*, *Ioh.* 1. and yet should deny Christs Resurrection or Incarnation, he were an Heretique, without any determination or sentence of the Church. And such Heretiques there were many in the Primitive Church before any Councell was celebrated, and long before any Pope pretended to Infallibility.

(2.) *Note.* A man may be truly thought thus convicted, not onely when his Conscience doth *expressely* beare witnesse to the truth, but when *virtually* it doth so, and would expressely doe it, if it were not choked or blinded by some unruly and unmortified lust in the will. For if a man make himselfe a slave to ambition, covetousnesse, vaineglory, prejudice, &c: these untamed passions will not onely draw the man to professe what he thinketh not, but to think what he would dis-avow, if in syncerities he sought the truth. And in this case the difference is not great betweene

tweene him that is wilfully blinde, and him that knowingly gainsayeth the truth.

(3) *Note.* A man may be sufficiently convinced either in *foro exteriori*, or in *foro interiori*. In the former he is convinced, who by an orderly proceeding of the Church is censured and condemned: and such a one *ad omnem effectum juris*, and in the esteeme of the said Church, is to be reputed an heretique, though perhaps the Censure be erroneous. He that is convicted in the later kinde, is an Heretique before God, though no authority of the Church have detected or proceeded against him. And this conviction onely is necessary to prove one an *Heretique excluded from Heaven.*

3. There is required *capacity or ability of wit* and reason to apprehend that which is cleerly reveiled and sufficiently proposed. For want of this, not onely fooles and mad men are excused, but those who are of weaker capacity or lesse knowledge may be excused from

beleeving of those things which they cannot apprehend: as the Apostles are by *Christ*, Joh. 16. 12.

But where there is no such impediment, as hath been said, and the revealed will or word of God is sufficiently propounded; there he that opposeth, is convinced of error, and he who is thus convinced is an Heretique: and *Heresie* is a worke of the flesh which *excludeth from heaven*. Gal. 5. 20, 21. And hence it followeth, that it is fundamentall to a Christians faith, and necessary for his salvation, that he beleeve *all reveiled truths of God, whereof he may be convinced that they are from God.*

[IV.] The cavills of the Mistaker against the *Church of England* and her *Articles* (in this matter) are easily answered.

When the *Church of England* had orderly reformed her selfe, she was loudly accused (by the *Roman faction*) of Heresie and Schisme; (as it hath been, in later ages, the cunning custome of Rome to blast and disgrace all them that dared to oppose any of her corrupt opinions

opinions or uſages.) Wherefore, to cleare her innocency, Shee publiſhed to the world a Declaration of her judgement in matters of Religion; which we call her *Confeſſion.* Wherein her aime was not, in any curious method, to deliver a Syſteme of Divinity: but plainly, without fraud or artifice, to ſet downe, firſt the poſitive *principles* of her faith, or the fundamentalls of it, (wherein ſhe hath ſufficiently declared her ſelfe, both in (*a*) moſt particulars, and in ſumme by (*b*) avowing the Catholique Creeds) and then a *rejection* of ſuch errors (eſpecially Popiſh) as ſhe judged to be without ground of Scripture, reaſon or Antiquity. Now Popery is not any univocall part or member in the body of Divinity, it is onely an *Apoſteme* gathered of corrupt and heterogeneous matter. All the Logick in the world cannot poſſibly range ſuch a confuſed lump of falſities into any certaine or diſtinct method. And therefore if the Declaration of our Church againſt theſe errors be *extremely confuſed*, as our Miſtaker pretends; the cauſe is in the errors themſelves

(*a*) Art. 1, 2, 3, 4, 5, 8.
(*b*) Art. 8.

selves, wherein there is nothing but *extreme confusion.*

By the other part of his charge, that *our Church in divers points speaks obscurely, and not home to the question*, it is evident that he doth not well understand himselfe or those points, wherein he gives instance.

That particular Churches (and particularly his) have erred, our Church beleeves and (c) professes; and we beleeve further, that if any particular Church presume She cannot fall by error, She is fallen already by pride. That the Catholique Church can erre in the foundation, our Church beleeves not, and therefore professes not. But by the *infallible Church*, I doubt not, the man meanes that which they call the *Roman Catholique.* For it is the perpetuall and palpable paralogisme of the Faction to confound *the Roman and the Catholique*, and to argue from this to that; as if all the priviledges of the Catholique Church belonged onely to the Roman quarter.

(c) Art. 19.

Likewise, it is not denyed that the true

true Catholique Church is alwaies visible and cannot be hid. And whersoever there is a Congregation of men, that professe and desire to honour the true God, *Calling upon the name of Iesus Christ our Lord, both theirs and ours*, and beleeving the Scriptures of the olde and new Testament; there (as very Learned * men are of opinion) is a true Christian Church, wherein salvation may be had, and a visible member of the holy Catholique Church. Innumerable such there ever have beene since Christ, and ever shall be scattered over the face of the earth. For (*d*) *whatsoever the Father of lies either hath attempted, or shall attempt, yet neither hath he hitherto effected, nor shall ever bring it to passe hereafter, that the true Catholique doctrine ratified by the Common consent of Christians, alwaies and every where should be abolished, but that in the thickest mist rather of the most perplexed troubles it still obtained Victorie, both in the minds and in the open confession of all Chri-*

1 Cor. 1. 2.

* Vide supra pag. 113.

(*d*) *Joh. Serranus* Appar. ad fid. Cathol. Paris. 1607. pag. 172. Quicquid vel molitus est, vel moliturus mendacii Pater, non tamen vel effecit hactenus vel effecturus est posthac, ut doctrina Catholica, omnium Christianorum consensu, semper & ubiq; rata, habeatur. Quin potius, illa in densissimâ maximè involutum perturbationum caligine victrix extitit, & in animis & in apertâ confessione Christianorum omnium, in suis fundamentis nullo modo labefactata. In illa quoq; veritate una illa Ecclesia fuit conservata, in mediis saevissimae hyemis tempestatibus, vel densissimis tenebris suorsi interluniorii. Hinc successionis perpetuae vim esse & illius usum omnes sobrii animadvertunt.

stians, no waies overturned in the foundations thereof. And in this verity that One Church of Christ was preserved in the midst of the tempest of the most cruell winter, or in the thickest darknesse of her waynings. Which true succession of the Faith and Church all sober men observe and acknowledge. And as a most learned (e) *Prelate* hath observed further, (the same observation being also made by the most learned of (f) *Kings*,) if at this day we should take a survey of the severall professions of Christianity that have any large spread in any part of the world, and should put by, the points wherein they differ one from another,

(e) Bp Vsher Serm. of the unity of faith.

(f) Serenissi. Rex Jacobus in Epist. Isaaci Casauboni ad Card. Peronii, ad Observat. 3. f. 31. Rex arbitratur, rerum absolutè necessariarum ad salutem, non magnum esse numerum. Quare existimat ejus Majestas, nullam ad ineundam concordiam breviorem viam fore, quàm si diligenter separentur, necessaria a non necessariis, et ut de necessariis conveniat, omnis opera insumatur: in non necessariis libertati Christianæ locus detur. Simpliciter necessaria Rex appellat, quæ vel expresse verbum Dei præcipit credenda faciendave, vel ex verbo Dei necessariâ consequentiâ verus Ecclesiæ dicunt.—Si ad decidendas hodiernas controversias hæc distinctio adhiberetur, & jus divinum à positivo seu Ecclesiastico candidè separaretur, non vide ur de iis quæ sunt absolutè necessaria, inter pios & moderatos viros, longa aut acris contentio futura. Nam et pauca illa sunt, ut rectè dicebamus, et fere ex æquo omnibus probantur, qui se Christianos dici postulant. Atq; istam distinctionem Serenis. Rex tanti putat esse momenti ad minuendas Controversias, quæ hodie Ecclesiam Dei tam opere exercent; ut omnium pacis studiosorum judicet officium esse, diligentissimè hanc explicare, docere, urgere.

and

and gather into one body the reſt of the Articles wherein they do all generally agree; we ſhould finde, that in thoſe Propoſitions which without all Controverſie are univerſally received in the whole Chriſtian world, ſo much Truth is contained, as being joyned with holy obedience, may be ſufficient to bring a man unto everlaſting ſalvation. Neither have we cauſe to doubt, but that *as many as walk according to this rule,* (neither overthrowing that which they have builded, by ſuperinducing any *damnable hereſies* thereupon, not otherwiſe vitiating their *holy Faith* with a lewd and wicked converſation,) *peace ſhal be upon them, and mercie, and upon the Iſrael of God.* Gal. 6. 16.

In the point of Freewill, our Church profeſſes (withall Catholique Antiquity, Greeke and Latin, before and after *Pelagius*,) that though the Will be *naturally* and eſſentially free from all conſtraint and neceſſity, yet it is not *ſpiritually* free from ſinne, or to any good, untill it bee freed by inward ſupernaturall and undeſerved Grace; which both

prevents, prepares and excites the Will to every good act that it may be helped, and then helps it, when it is prepared. That the Will *of it selfe* hath no power to any good act, till it be thus quickned, inabled and assisted by Grace, which in all good works and desires is the *principall agent*, to which the Will is subordinate. But that this grace corrects and perfects nature, doth not abolish it. Wherefore the Will being moved by grace as aforesaid, is not idle, but freely moves it selfe to consent, having still a naturall and corrupt liberty to sinne. So as all the good we doe (or have or hope for) must be ascribed to God and his free grace, and all the sinne we doe, onely and wholly to our own will and freedome. And by this doctrine, we fully avoid and contradict the two contrary errors, of the Manichees on the one side, who deny the *naturall* liberty of the Will; and of the Pelagians and their Reliques on the other side, who give the will a *spirituall* liberty *of it selfe*, and so deny the necessity of preventing grace.

Tissator, &c. If some Protestant Writers goe farther in

in this point, ſo farre as to affirme that God determines and neceſſitates the Wills of men to every act, good or bad, naturall, morall or ſpirituall, ſo as the motion of Providence or grace leaves no power or poſſibility in the Will actually to diſſent (*in ſenſu compoſito:*) Anſw. 1. this is nothing to the *Church of England*, which approves not this dangerous doctrine. 2. The Miſtaker cannot with reaſon or modeſty upbraid them (much leſſe Others) with this opinion or the ill conſequents of it; ſince no Calviniſt (as he calls them) herein ſpeaks more harſhly or rigorouſly then his own Dominicans, *Bannes, Alvarez, Zumel, Ledeſma, Herrera, Nugnus, Navarret*, and many others, for proofe whereof I refere him to their writings, or (to eaſe him of that ſearch) to a late (*g*) *Ieſuit*, who hath

(*g*) *Didacus Ruiz.* de Vo-

lunt. Dei, diſput. 27 §. 1. Unſic *Bannes*; Concurſus divinæ voluntatis determinat omnes cauſas ſecundas, & proinde creatam voluntatem, ad *quamcunque liberam* operationem—nec reliquit in poteſtate voluntatis ut ſeipſam determinet. *Idem ibid.* Deus eſt volens & efficiens cauſa actus odii Dei. *Et iterum.* Nunquam eſt hominis voluntas indifferens ut ſeipſam determinet ad operationem *malam vel bonam*; ſed à Deo ſemper determinatur. *Nunno Cabezudo* ibid. affirmat divino concurſu determinari noſtram voluntatem ad *quamlibet actionem*, ſive naturalem, ſive liberam. Sic *Trigoſus, Cabrera, Navarret, Alvarez, Ledeſma*, ibidem.

collected

collected their opinions, and to a late (*b*) *Sorbonist* who hath published, by way of parallel, the exact agreement of *Dominicus Bannes*, (and Others) with *Calvin* in this matter, quoting and comparing their very words. And in the judgement of (*i*) learned men on both sides, there is little difference (or rather none at all) betweene *Them and their followers*; either in this point of *Free-will*, or in the other of *absolute Predestination*.

For the *Canon of Scripture*, it is true, our Church admits of no other Bookes in the Olde Testament, as divine and Canonicall, but onely those which were commended by God himselfe, to his owne people the Church of the Jews. Wherein we have the consent of the most ancient (*k*) Christian Churches and Writers for the most part; who

(*b*) *Bestiarum refugio*, seu, Appellatio pro Dom. Bannes per *A. Riviere* Doct. Paris. Lugd. An. 1630.

(*i*) Vide *Andr. Rivet.* Sum. Cótrov. Tract. 4. quæst. 6. & *Eugenium Philadelph.* Exercit. cap. 1. propos. 17, 18, 24. & deinceps, & in Append. ad *Cameranum* §. *Quintò*. Rom. 3. 2.

(*k*) *Clem. Rom.* Const. l. 2. c. 57. *Melito Sard.* ap. Euseb. Hist. l. 4. c. 27. *Græ. Orig.* ap. Eund. l. 6. c. 25. sec. Græc. *Athanas.* in Synopsi. *Nazianz.* in Carm. *Cyrill. Hieros.* Catech. 4. *Epiphan.* de Mensur. & Ponderib. num. 4. edit. Paris. *Concil. Laodic.* Canon. *Ruffin.* in Expos. Symb. *Hieron.* in Præfat. ad l. Regum. & ad libros Salom. *Lyra* de libris Bib. Canonicis & non Canon. *Damasc.* de fid. Orth. l. 4. c. 18. *Glossa* in dist. 16. Canones. *Richa S. Victore*, Exceptionū l. 2. c. 9. *Caietan.* in com. hist. v. Test. in fine.

expressely

expreſſely exclude the Apocryphal, and by name the (l) 2 *Machabees*; whereof the Miſtaker makes ſo great eſteeme. The Bookes of the New Teſtament are fitly ſevered by *Euſebius* into three ranks. 1. Some were πρῶτα καὶ ὁμολογούμενα ἐσπούδασται, whoſe authority or Authors were never debated. 2. Others were ἀντιλεγόμενα ἴσως μέντοι, doubted of (not by the Church ſo much, as) by ſome in the Church, and rather for their Authors then their authority, as the Epiſtles to the Hebrews, of S. James, the latter of S. Peter, &c. 3. Others were ἀντιλεγόμενα ἴσως παντὶ, rejected by cõſent of all, as the Paſtor of *Hermes*, the pretended Goſpells of S. *Thomas*, S. *Bartholomew*, and the like. The doubts of the ſecond rank are now long ſince cleared, and all thoſe Scriptures generally received by all Chriſtians (in theſe Weſterne parts at leaſt,) and particularly by the Lutherans (at leaſt, by the beſt learned among them) who admit the Epiſtle of S. *Iames* (and the reſt) as Canonicall; which the Miſtaker may learne (for it ſeemes He knowes it not) from their owne Writers, and by name

(l) *Hier.* Præfat. in l. Salomo. Judith et Tobiæ et Machabæorum libros legit quidẽ Eccleſia, ſed eos inter Canonicas Scripturas non recipit. *Aug.* l. 2. Contr. Epiſt. Gaudent. c. 23. Scriptura Machabæorum recepta eſt ab Eccleſia non inutiliter, ſi ſobriè legatur & audiatur. *Greg. M.* moral. lib. 19. c. 17. Machabæos vocat Libros *non Canonicos*.

(m) *Euſeb.* Hiſt. lib. 3. cap. 3.

name from their learned Dr (k) *Gerhard*.

(k) Exeges. Plen. Locor. Loc. 1. de Scrip. S. §. 279, 280, 281.

The Mistaker ends his Discourse as He began it, with Rhetorique and Passion. But this weapon wounds not, being commonly —κενὸν βέλος ἀνδρὸς ἀφραδέος ἠδὲ κακοῖο, the reasoning of them that want better reasons.

I shall conclude with a part of my daily prayers; humbly beseeching the Father of mercies, (who is the *lover of soules*, and hath said that *he delights in mercy*, and hath sworne that he *takes no pleasure in the death of them that die*, being *not willing that any shall perish*, but *willing that all men should be saved and come to the knowledge of his truth*;) that he would be pleased to looke with the eyes of his compassion, upon all those miserable Nations that sit in ignorance and infidelitie, *in darknesse and in the shadow of death*, calling them *out of darknesse into his marveilous light*, *out of the power of Sathan into the Kingdome of his deare Sonne*; that it would also please Him to take away out of his Church all dissention and discord, all Heresies and Schismes, all abuses and false doctrines, all

all idolatrie, ſuperſtition and tyranny; and to unite all Chriſtians in one holy bond of truth and peace, faith and charity; that ſo with *one minde and one mouth*, we may all joyne in his ſervice, and for ever glorifie the holy name of the moſt glorious and holy *Trinity*. Amen, Amen.

FINIS.